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State of New York
County of New York } ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Augustus Granville Dill, who, having been duly sworn according to law, deposes and says that he is the Business Manager of the CRISIS and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations:

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THE CRISIS

A RECORD OF THE DARKER RACES

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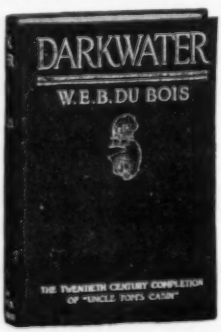

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THE CRISIS

Vol. 22. No. 2 JUNE, 1921 Whole No. 128

Opinion of W.E.B. Du Bois

AN OPEN LETTER FROM THE PRESIDENT OF LIBERIA

SOME wrong impressions seem to exist about the present conditions in Liberia. I take this opportunity of making the situation clear to our many American friends. Liberia has been an independent country since 1847 and naturally it has never considered the surrender of its sovereignty to any nation or organization. On the other hand Liberia has always regarded itself as the natural refuge and center for persons of Negro descent the world over. As a country whose greatest development is just beginning we are not, of course, in condition to receive large, miscellaneous numers of immigrants. Our present need is especially for strong young men trained as artisans, engineers and merchants who can bring with them some capital for investment. To such immigrants and their families we offer a vast and rich country waiting for the application of hard work and brains and money. It goes without saying that in this development Liberia respects the integrity of the territory of her neighbors in the same way that they must respect hers. Under no circumstances will she allow her territory to be made a center of aggression or conspiracy against other sovereign states. She proposes to develop Liberia for Liberians and to live at peace with the rest of the world.

★ PRESIDENT OF LIBERIA.

THE RISING TRUTH

SINCE the founding of THE CRISIS one of the criticisms against it which has been hardest to bear has been that of deliberately exaggerating the mistreatment of Negroes, suppressing the favorable truth and seeking to foment race trouble. While the Nashville *Banner*, the Macon *Telegraph*, the Columbia *State*, and men like Weatherford, Bolton Smith and Brough have deliberately spread this false impression, we who sit and see and hear the truth know that far from exaggerating we were more often consciously suppressing and concealing the horrors of southern oppression. Month after month we go through the sordid and horrifying details—the letters, the newspapers, the personal visits and appeals—and say in despair: if we publish all this—if we unveil the whole truth, we will defeat our own cause because the public will not believe it, and our own dark readers will shrink from our pages. And

so we have fed the world the atrocities we knew of in carefully regulated doses, often incurring the censure of members of our own race, who knew of particular incidents, for our failure to mention them.

But once in a while, thank God, the sickening shame becomes too much even for the shame-haunted digestions of white bourbons. The shrill cry of Governor Dorsey's revelations corroborates every word THE CRISIS ever wrote, every leaflet the N. A. A. C. P. ever printed: insult, intimidation, stealing, maltreating men and women, illegal arrest and imprisonment, outrageous public officials, almost unbelievable personal cruelty, lynching, torture, murder and deliberate slavery.

This is not a CRISIS revelation. It is worse even than the horrible tales we have sometimes published, and it is given to the press by the white governor of a southern state! Take but a few details, each from a different Georgia county:

"Negroes have been called from their homes, shots fired, threats made to do them physical injury if they had not left by night."

"The Sheriff's letter bears the seal of the Ku Klux Klan."

"A Negro was killed without excuse, it is said, by a deputy officer in this county in the latter part of 1920."

"Two of his daughters started to him. A man kicked one girl in the stomach. The other reached her father and began to wipe the blood from his face. The three were quickly overpowered. The third daughter and the son were caught. All were locked in jail. The girl who was kicked was ill at the time. The blow made her deathly sick. She lay in jail moaning and begging that something be done for her and her father, who was bleeding badly from his wounds. The Sheriff locked them in and left them without medical attention and ignorant of the charge against them."

"The man's smaller children and his wife were in his home while he was in jail. A mob led by the town marshal went to the house, kicked the door and demanded admittance, then shot up the house and went away. This was night.
"Next morning the woman and her children fled from her home, never to return."

"The education of his children and the success of his thrift seem to be the sole offense of the Negro."

"A Negro complained in a peonage case. At the trial in Atlanta he appeared as a witness. Fearing to return to the county he went elsewhere to live. The son of his former employer discovered where he was living, obtained a warrant for his arrest, and brought him back. He disappeared. A boy fishing found a skull in the stream."

"No Negroes remain in this county."

Governor Dorsey, who bravely and openly discloses the truth, is not a member of that professional guild of southern white "Friends of the Negro". Ex-Governor Brough of Arkansas is the type of man who belonged to that spotless tribe and when conditions similar to those in Georgia began to be unearthed there, instead of standing up to his previous professions and pronouncements like a man, he staged riot and murder, brought in United States soldiers and Mississippi slave-drivers to harry and kill the Negroes, advertised in the Press and bulldozed the courts, and was determined to execute twenty-four innocent victims and send dozens more to life imprisonment, becaues they dared to take a stand against human slavery and organized theft.

Georgia stands naked and ashamed because one man dared tell the truth; but be not deceived. Georgia is no exception. Conditions in the county districts and villages of Mississippi are far worse than in Georgia. Conditions in certain districts of Alabama, Louisiana, Arkansas and Texas are equally as bad, and Florida and South Carolina follow fast behind. This hell of the black South concealed back of the display and apparent peace of the large towns and cities, is no revelation to nine out of ten Southerners; but a conspiracy of silence keeps it out of the newspapers and when THE CRISIS speaks, its word is discounted as a radical fairy tale.

Even the Christian church has helped and enthroned this universal lie. The white Arkansas *Methodist* says:

"For months we have purposed writing in advocacy of giving the Negro a 'square deal,' and have been deterred by a realization that any admission of unfair dealing would be interpreted to admit far more than would be intended and thus encourage unwarranted hopes or presumption."

Can you imagine such smug hypocrisy in the face of murder, outrage and slavery, on the part of a paper

which carries in capitals *on the same page:*

"THE HAUGHTY PEOPLE OF THE EARTH DO LANGUISH. THE EARTH ALSO IS DEFILED UNDER THE INHABITANTS THEREOF; BECAUSE THEY HAVE TRANSGRESSED THE LAWS, CHANGED THE ORDINANCE, BROKEN THE EVERLASTING COVENANT. THEREFORE HATH THE CURSE DEVOURED THE EARTH, AND THEY THAT DWELL THEREIN ARE DESOLATE."

What can be done to remedy this southern situation—this sore whose filth for fifty years has defiled this nation and made its name a hissing in the ears of the world?

First of all, will not this revelation, with its damning proof of truth, drive from its lethargy and drowsy excuses the conscience of this land? Will not Americans at last face their real, their greatest social problem? More than that,will not the white South stand up, throw off its silly provincialism, welcome the aid of every serious soul, north, south, white, black, native, foreign, and marshall the forces of righteousness against the mob and the murderer? Will not the South cease to sneer at and traduce those Negroes who refuse to submit to slavery and outrage, and spew out the dangerous black lickspittles who crawl and deceive?

Governor Dorsey advises certain measures of reform; some of them like education, publicity and change of venue are splendid; others like financial penalties and state police are but palliative; below all these and fundamental is the Right to Vote. So long as the Negro is disfranchised, sheriff, judges and local officials, the mob and the murderer, will spurn their rights. Let us face the truth: Education and the Ballot are the first steps to decency and civilization and the South must and will acknowledge it.

NEGRO ART

NEGRO art is today plowing a difficult row, chiefly because we shrink at the portrayal of the truth about ourselves. We are so used to seeing the truth distorted to our despite, that whenever we are portrayed on canvas, in story or on the stage, as simply human with human frailties, we rebel. We want everything that is said about us to tell of the best and highest and noblest in us. We insist that our Art and Propaganda be one.

This is wrong and in the end it is harmful. We have a right, in our effort to get just treatment, to insist that we produce something of the best in human character and that it is unfair to judge us by our criminals and prostitutes. This is justifiable propaganda.

On the other hand we face the Truth of Art. We have criminals and prostitutes, ignorant and debased elements just as all folk have. When the artist paints us he has a right to paint us whole and not ignore everything which is not as perfect as we would wish it to be. The black Shakespeare must portray his black Iagos as well as his white Othellos.

We shrink from this. We fear that evil in us will be called racial, while in others it is viewed as individual. We fear that our shortcomings are not merely human but foreshadowings and threatenings of disaster and failure. The more highly trained we become the less can we laugh at Negro comedy—we will have it all tragedy and the triumph of dark Right over pale Villainy.

The results are not merely negative —they are positively bad. With a vast wealth of human material about us, our own writers and artists fear to paint the truth lest they criticize their own and be in turn criticized for it. They fail to see the

Eternal Beauty that shines through all Truth, and try to portray a world of stilted artificial black folk such as never were on land or sea.

Thus the white artist looking in on the colored world, if he be wise and discerning, may often see the beauty, tragedy and comedy more truly than we dare. Of course if he be simply a shyster like Tom Dixon, he will see only exaggerated evil, and fail as utterly in the other extreme as we in ours. But if, like Sheldon, he writes a fine true work of art like "The Nigger"; or like Ridgely Torrence, a beautiful comedy like "The Rider of Dreams"; or like Eugene O'Neill, a splendid tragedy like "The Emperor Jones"—he finds to his own consternation the Negroes and even educated Negroes, shrinking or openly condemning.

Sheldon's play has repeatedly been driven from the stage by ill-advised Negroes who objected to its name; Torrence's plays were received by educated blacks with no great enthusiasm; and only yesterday a protest of colored folk in a western city declared that

"'The Emperor Jones' is the kind of play that should never be staged under any circumstances, regardless of theories, because it portrays the worst traits of the bad element of both races."

No more complete misunderstanding of this play or of the aim of Art could well be written, although the editors of the *Century* and *Current Opinion* showed almost equal obtuseness.

Nonsense. We stand today secure enough in our accomplishment and self-confidence to lend the whole stern human truth about ourselves to the transforming hand and seeing eye of the Artist, white and black, and Sheldon, Torrence and O'Neill are our great benefactors — forerunners of artists who will yet arise in Ethiopia of the Outstretched Arm.

ENGLISH SLAVERY

AFRICANS were promised protection and freedom by the Allies. Like all the weaker peoples, they were to share the glories of the new world. They were to feel the effect of the consecration to God of our imperial life, a consecration solemly proclaimed by the Prime Ministers of the Empire in a public manifesto.

In August last, Lord Milner, in the name of the Empire, announced to East Africa the joyful fate alloted to it. That fate is Forced Labor. Africans are to labor under compulsion for the Government; they are to work under official encouragement or pressure for the white members of the Empire.

I do not pause to remark upon the utter callousness of the Government, its broken pledge, or its hypocritical invocation of God's Name; I appeal directly to Great Britain and her Dominions to save the Africans from this new form of slavery.

This I do for three reasons. First, because it is political madness, at this time of day, to try and subject a weaker people to serfdom or to slavery. It cannot be done. To attempt it is to lay up for ourselves trouble of the worst kind. Africans are too wide awake, and have too many friends in America, to allow any one to re-enslave them.

Secondly, it is moral madness. The Europeans who use these serfs will pay for it in moral deterioration. And the nation that connives at it will not be far behind them.

Thirdly, it is so definitely an anti-Christian policy that no one who adopts is can any longer justify the Gospel of Christ to the African peoples. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

—From a pamphlet by Frank Weston, English Bishop of Zanzibar.

THE SECOND PAN-AFRICAN CONGRESS

IT is expected that at the second Pan-African Congress there will be delegates from the United States, the English and French West Indies, Guiana, Cuba, English and French West Africa, the Congo, Haiti, Liberia, Portuguese Africa, Abyssinia and Egypt.

Among the organizations represented will be the A. M. E. and Baptist churches, the Odd Fellows and Masons, the Greek letter fraternities, etc., in the United States; the National Congress of British West Africa, the South Africa Native Congress, the African Political Organization, *L'Union Congolaise*, and others.

In order to attend the Congress it will be necessary to sail from the United States sometime during the third week in August, when it will be easy to secure passage as travel is then light; it will be possible to return the first week in September, but as travel is then very heavy, it would be better to plan for later in the month. Steamship passage will cost from $125 to $400 for each person, each way.

Delegates must represent some organization. This is easily arranged especially if the delegate is willing to defray his own expenses.

The question of financing the work and expense necessary to the calling of the Congress is now pressing. The N. A. A. C. P. has underwritten this project to the extent of $2,500. We do not want, however, to take this money from the overburdened treasury, but to raise it as a special fund. The following voluntary subscriptions have already been received.

Tercentenary fund*	$225.00
Bishop John Hurst	100.00
Rev. H. C. Bishop	25.00
John E. Milholland	15.00
	$365.00

*Contributed for the Tercentenary which was given up on account of the War. Contributors who object to this use of the money may have their contributions refunded.

The CRISIS is seeking 100 persons or clubs who will each donate $25 for Pan-Africa. May we hear from our readers immediately?

CRISIS

IF once, then a thousand times white Southerners fling at us: why do you not denounce Negro crime as well as white lynching?

Because there is no "Negro" crime. There is crime committed by Negroes and by white men; by Southerners and Northerners; by yellow and red, Englishmen, Frenchmen, Germans and Russians; and against this frightful failure of civilization and religion, of culture, humanity and decency, we continually inveigh. We hate delinquency, cruelty and outrage with perfect hatred; and when it is done by blacks, the hurt and shame go deeper than in any other case, not only because we know that innocent blacks will suffer more than the guilty, but because our ideals for Negroes are high.

We welcome and follow with passionate haste any act or law that will prevent crime. But will lynching do it? Only beasts like Tillman say that. Will savage 75 year sentences and loathsome jails and dungeons do it? They haven't. On the other hand, what causes crime — Negro and white? Every school boy knows: poverty, ignorance, ill-health, unjust courts, unintelligent sentences, unspeakable jails. Who can remedy these and prevent crime? Can we blacks secure better wages in labor, can we abolish child labor and protect mothers, can we secure decent schools can we protect health, elect good judges and officials? We can at least try, and through the N. A. A. C. P. and THE CRISIS we *are* trying day in and day out to do this.

COLORED TEACHERS IN CHARLESTON SCHOOLS

IT is not widely known that up to 1920 the colored public schools of Charleston, South Carolina, were manned by southern white teachers. There was no objection to these teachers simply because of their race. White teachers from New England and the North have done unforgetable pioneer work for the establishment of Negro education and the finest point of contact between the races today are many of the white teachers who still remain in southern colored schools.

But the teachers in Charleston schools were not simply white; they were white people who maintained their standing as "southern" whites; that is, they believed in the inevitable inferiority of all Negroes, in the "supremacy" of the white race, in absence of all social contact between teacher and taught, in discrimination against Negroes and in limited Negro education.

Such a situation was intolerable and black Charleston writhed under it for years. However, it was not easy to get rid of the anomaly. In the first place, colored people did not want to put themselves on record as willing to increase discriminatory statutes on the law books of South Carolina. Again they were afraid that any organized movement against white teachers, and especially white women, would bring upon them enmity and retaliation from the white community; despite the fact that the white teachers in colored schools got the same pay as those in white schools, the annual per capita expenditure on enrolled white pupils was $35.70, and on colored $2.55! If now the Board of School Commissioners became offended and colored teachers were forced on them what greater discrepancy might not appear? Finally Negroes were not at all sure for many years that they themselves wanted colored teachers!

Their resentment therefore simmered on with many abortive movements for a long time. In 1910 Charleston had a Negro school population of 5,329, of whom only 65 per cent were reported in school and many of these in private schools. For this population there were up to 1919, three colored public schools with 53 white teachers and principals. Only two colored teachers were employed in the whole system, and these in order to comply with a bequest made by colored troops during the Civil War.

In January, 1919, colored Charleston led by the local branch of the N. A. A. C. P., determined that it was time for the white teachers to go at any cost. Their attitude toward the colored children was humiliating to the last degree. Under their tutelage the children were learning to despise themselves and their race and to regard white folks as their natural masters.

On January 18, the colored people sent a petition to the Governor, the Superintendent of Education, and the legislature, saying:

"We, the citizens of the Negro race and parents of pupils of the aforesaid race in attendance as pupils of the public schools of Charleston, do, through our committee, to wit, Thomas E. Miller, John M. Thompson, William E. Johnson, Edwin A. Harleston and Charles C. Jacobs, most respectfully petition for assistance and relief from the uncalled for, unnecessary, unusual, abnormal conditions that surround and control the management, instruction and teaching of the children of the aforesaid race in the public schools of the city of Charleston.

"Fifty-six years after freedom the Negroes of the city of Charleston are denied the right to teach Negro children by Negroes in the free public schools of Charleston; and,

"*Whereas*, We need relief from this unnecessary, unusual, abnormal condition; and,

"*Whereas*, We have thousands of educated men and women who are prepared and worthy to teach the children of the aforesaid race in the city of Charleston; and,

"*Whereas*, Under the existing law of the free public schools of the State of South Carolina, it is impossible for teachers of the Negro race to teach children of the Negro race in the free public schools in the city of Charleston; and,

"*Whereas*, Negro teachers do teach children in every other city of this state, and in every city in every one of the thirteen old

slave-holding States in the Union:

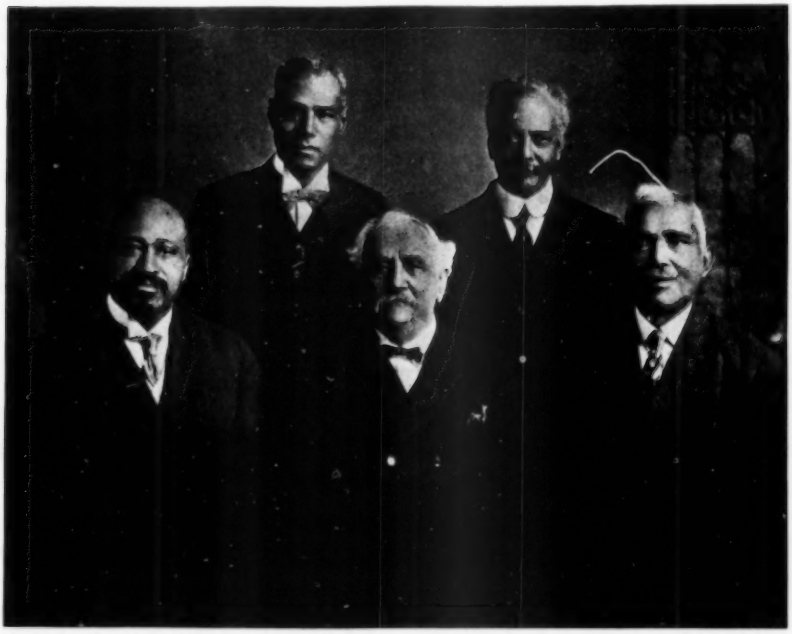
"*We, therefore,* most humbly petition and pray to each and every one of you in authority to have Section No. 1780 of the Civil Code of 1912 amended so as to read: That it shall be unlawful for a person of the white race to teach in the free public schools of South Carolina provided and set aside for the children of the Negro race."

The chairman of the committee, the Honorable Thomas E. Miller, a colored man who was once a member of Congress from South Carolina, was sent to Columbia to lay this petition before the Legislature. House Bill No. 108 was accordingly introduced by R. A. Meares. A joint hearing was arranged by the House Committee on Education and the colored committee went up to Columbia.

Meantime, however, they had been busy. Sixteen mass meetings had been called in the city and the members of the Charleston Branch had been called upon to make a city wide canvas. They were told to "spread the information broadcast to all parents of colored pupils that it is necessary for them to go on record as being desirous of having colored teachers in the public schools of this city, and that simply holding that desire and not being willing to signify by their signatures lends no assistance. Warn them against petitions requesting the retention of white teachers."

Hundreds helped in the canvass, and over five thousand signatures of heads of families representing three-fourths of the colored population of Charleston, were secured. A typed copy of these cards, certified to by a judge of the city court, was sent to Columbia.

It must, of course, be remembered that in South Carolina with a population (1910) of 835,843 Negroes and 679,161 whites, there is not a single Negro representative in the Legislature. Moreover, the census reported (1910) 357,822 Negroes, 10 years of age and over, who could read and write. The Negroes therefore represented a totally disfranchised group appealing to whites, and their only resource was strategy. That strat-



THE CHARLESTON COMMITTEE

E. A. HARLESTON REV. C. C. JACOBS

DR. W. H. JOHNSON HON. THOMAS E. MILLER DR. J. M. THOMPSON

egy consisted in skillfully driving a wedge between the up-state poor whites and the aristocrats of Tidewater.

The hearing before the House committee turned into an interesting joint debate. Three members of the Charleston Board of Commissioners were present and the colored committee with Congressman Miller as spokesman. The chairman of the committee on education gave each side thirty minutes. As the debate progressed the small minority who had been favorable to the bill, rapidly and visibly began to change to a large majority.

Senator A. R. Young, of Charleston, championed the white teachers. He praised their ability, spoke of their vested rights and said it was an outrage to dismiss these "white ladies" on a petition of Negroes; whereupon an up-state representative suggested that they be pensioned, but Senator Young repudiated such charity.

As a last shot the white Charlestonians said that this colored committee did not really represent the colored folk of Charleston and that they were a set of highbrows and mulattoes trying to do what the real Negro of Charleston did not want done. Thereupon Mr. Miller, bending over with the weight of the satchel, presented the certificates representing some 25,000 of Charleston's 35,000 colored population. This really settled the matter.

The Charleston delegation saw that their cause was lost and immediately they proposed a compromise which would enable them to do what the Negroes wished without being compelled by law. This was exactly what the Negroes preferred because they were themselves unwilling to make it legally impossible for white persons to teach in the Negro public schools.

On January 31, therefore, Mr. Meares wrote to Senator Young, in part as follows:

"I am authorized by Thomas Miller, chairman of delegation of Negro petitioners from the city of Charleston, in the interest of the proposed bill to make unlawful the teaching in the state of Negro pupils by white teachers after the current scholastic year, to say: that he agrees, in their behalf, to deferring action on the bill till the next session on Tuesday following, for the purpose of your effecting an understanding on part of the city board of school trustees, if possible, prior to that date, whereby the bill may be withdrawn with the promise from the board to provide the relief therein specified one year after the current scholastic year."

Mr. Young replied February 3, "I think I can arrange the proposition as stated in your letter with the school board here."

On the same day the city board of public school commissioners of Charleston voted:

"*Resolved*, That on or before the scholastic year commencing September 1, 1920, that no white teachers shall be employed in the public schools in the city of Charleston to teach Negro pupils, but that Negro teachers will be employed to teach the Negro pupils. A true copy."

A. B. RHETT, *Superintendent.*

Thereupon the bill introduced by Mr. Meares was withdrawn from the Committee on Education and tabled, and on September 1, 1920, all the teachers in the colored schools of Charleston were colored.

The total cost of this campaign, not estimating the value of volunteer labor, was $450, and included in this is the cost of two silver candlesticks which the colored people of Charleston gave to Mr. Meares.

ON THE BOOKSHELF

JESSIE FAUSET

The Soul of John Brown. By Stephen Graham. Macmillan Company, New York.

Two Colored Women With the A. E. F. By Addie W. Hunton and Kathryn M. Johnson.

Finding a Way Out. By Robert Russa Moton. Doubleday, Page & Co., New York.

Africa: Slave or Free? By John H. Harris. E. P. Dutton & Co., New York.

The Bantu—Past and Present. By S. M. Molema. W. Green & Son, Limited, Edinburgh.

Songs and Tales From the Dark Continent. Natalie Curtis. G. Schirmer, New York and Boston.

OLMSTEAD'S famous journey through the Seaboard Slave States has been repeated not only in fact, but in spirit by a young Englishman, Stephen Graham, who

came to America last year to see for himself the workings of the race problem. He visited Virginia, Tennessee, Georgia, Alabama, Florida, Louisiana and Mississippi. In Georgia he tramped the actual road from "Atlanta to the Sea", to be able to contrast the modern conditions of ex-slaves with those of sixty years ago.

First impressions are lasting because usually they are true. Very often indeed the vividness, even the effect of those impressions may be explained away. But the *thing* which must needs be explained is still there. Talk as you will, expound, interpret, defend, the fact still remains that America does not accord the rights of life, liberty and justice to her black citizenry.

We quote two or three passages:

"I felt sorry for the white women of the South; there will some day be a terrible reckoning against them. Their honor and safety are being made the pretext for terrible brutality and cruelty. Revenge, when it gains its opportunity, will therefore wreak itself upon the white woman most. Because in the name of the white woman they justify burning Negroes at the stake to-day, white women may be burned by black mobs by and by. There is no doubt that almost any insurrection of Negroes could ultimately be put down by force, and that it would be very bad for the Negroes and for their cause, but before it could be put down what might happen? And should it synchronize with revolutionary disturbances among the Whites themselves, or with a foreign war!"

"If America does not cast out the devil of class hate from the midst of her she will again be ravished by the Angel of Death as in the Civil War. The established peaceful routine of a country like America is very deceptive. All seems so permanent, so unshakable. The new refinement, the new politeness and well-lined culture, and vast commercial organization and press suggest that no calamity could overtake them. The force that makes for disruption and anarchy is generated silently and secretly. It accumulates, accumulates, and one day it must discharge itself."

To the white American this Englishman's conclusions will come as a shock, but to the colored American, his words are often an echo.

By a curious coincidence we read in the current issue of *Unity:*

"'People of African descent' in this country are either going to be placed on a plane of absolute equality with other peoples, or else there is going to be trouble which will make even the Civil War seem insignificant."

MRS. HUNTON and Miss Johnson have done an important piece of work in giving to the world their experiences with the A. E. F. So far as I know this is the first intimate and authentic account of the life of the colored soldier who fought for his country in France. The book is not only a good narrative but it is educational and contains many a bit of information, many an anecdote which must make the colored ex-soldier consider it as a guide-book to memory. Of course for the stay-at-home it is indispensable.

Though clearly not written as propaganda we find in these pages propaganda of the most effective sort. The dispassionate account,—tempered by a sort of marvelling sadness that such things could be—of the needless, foolish humiliations and distinctions which our boys were forced to undergo in France, leaves an indelible impression. If seas of blood cannot wipe out prejudice, what can? Yet the tone of the book is never that of despair.

From the standpoint of generations to come, a different arrangement of the pictures might have been wished for, but even as they are, they are valuable.

A BOOK like Major Moton's is a source of puzzle to a reviewer. It is honest, sincere and written in simple, readable English. But what is one to say of an autobiography which offers no high lights beckoning on, no peaks for the reader to ascend? Some such effect as this is the absolute *sine qua non* of an autobiography, otherwise why write it? It is different in the case of a biography, *its* subject has already inspired the writer, hence the volume. There is a rather lightly drawn sketch of life on the plantation in Virginia, and of school-life at Hampton and Tuskegee which might interest the student seeking information on various aspects of Negro life.

AN encyclopedia and an indictment are the terms most aptly to be employed in a description of Mr. Harris', "Africa: Slave or Free?" As the first it will soon re-

place the reader's hazy notions of Africa with definite and surprising information. He will learn, for instance, that the African is remarkably energetic, courteous, hospitable; that France possesses the largest amount of African territory, but that Great Britain rules the greatest number of people. He will be able to distinguish between the terms dominion, dependency, crown colony and protectorate. He will find out the extraordinary number of uses to which palm and olive oil may be put, and he will realize that Slavery, inhuman and unspeakable, still exists.

The colored reader in particular will learn with interest,

"Liberia, as large as Ireland and Wales together and inhabited by 2,000,000 of natives, possesses internal resources of enormous potential value, for the virgin forests abound in mahogany and scented woods, gums, wild rubber and vegetable oils."

But it is as an indictment that Mr. Harris' book is outstanding. He arraigns the British, Portuguese, and former German systems of rule. The French do not escape this either but at least French rule is superior to the others in one remarkable feature in that it permits "direct representation from the Colonies and Dependencies in the Senate and Chamber of Deputies. Senegal and Guinea each have a deputy, whilst almost every other political division has a representative or representatives on the Conseil Superior des Colonies. The representative for Senegal is a full-blooded Jollof."

There are atrocious instances of misgovernment, however, with regard to the expropriation of land and of forced labor. "The supreme issue of life to the African is his land." This is why he will stand the loss of wife, children, cattle, political freedom, but will fight with primitive pike and arrow against mausers and machine guns. "'Take my land and you take my life,'" he says, "therefore as well lose life by bullet or cannon-shell as by being robbed of land." But the brutal thievery still goes on.

Forced labor and its methods of enforcement receive a comprehensive discussion. The indigenous African possessed three things (1) his ability to labor, (2) his land, (3) the wealth of that land. Take from him by expropriation his land and necessarily its virgin riches, and he has nothing left but his labor. But since he is without tangible possession how can he meet the exigencies of—taxation, say—at the hands of the new owners of the land on which he is graciously permitted to remain? Mr. Harris shows how Belgium, for instance, arranged this little problem: "For generations the native had gathered and sold his produce at the market value; that produce was his no longer; all he now had to sell was his labor, and this he was naturally unwilling to do for the purpose of gathering what had now become the property of the white and which but yesterday was his own! The next procedure was inevitable, namely, the further proposition that taxation being equitable, and the native having now no means of paying taxes, should graciously be given the right of defraying his obligation in labor which could be used at the discretion of the white man to gather the natural produce—rubber and ivory—which by administrative enactment had passed from native ownership to the hands of the white man!"

Anyone who supposes that the African is proposing to see himself and his kind treated thus forever like dumb, driven cattle has much to learn. Sir Sydney Olivier points out in the preface that already the change is at hand. "Numbers of Africans," he says, "have been disillusioned as to the boasted superiorities of the white man. I do not wish to over-emphasize this factor, but it exists, and it will be a mistake to ignore it. . . . There has grown up during the war, and there is progressively shaping itself, a greater common consciousness and determination among Africans as to the future and the rights of African races."

EVEN more important than Mr. Harris' book, though necessarily not so comprehensive—its title shows that—is the study of the Bantu by Mr. Molema. The author is himself a member of the Bantu folk, he was educated in Scotland, he had finished most of his book in 1917, and has utilized the delay in publication caused by the war, by bringing the volume up to date. The work therefore may be considered the last word in authenticity. Chapter one is entitled "a revelation," but indeed the whole book is a revelation "to the average English-speaking person, without any great acquaintance with South African affairs". Beginning with the information that the word "Bantu" refers to a race stock divided into

THE PHYLLIS WHEATLEY CLUB—A NEW COLORED Y. W. C. A., WASHINGTON, D. C.

nationalities possessing a uniform language, rather than, as many people think, a specific tribe, Mr. Molema expounds on the manners and customs, language, moral conduct, religious beliefs and tribal divisions of a people in possession of a clearly marked and well-developed civilization of their own. He then takes up the European invasion, shows the suppression and resurgence of slavery, the work of missionaries, the education of the Bantu, the exploitation of labor, and the relations of black and white in South Africa where he draws a contrast between Briton and Boer.

This author shows a remarkable dispassionateness. The reader is strongly impressed therefore when he reads "Slavery with all its sordid passions has been disinterred and revivified and re-established in all but name in South Africa. Morality in South Africa has long since been throttled and buried." And again, "the steady curtailing of their liberties, the systematic disappearance of their lands, the increasing prevalence of such words as 'expediency' in the place of 'right' and 'justice', the deepening and broadening of the gulf of race feeling [all this under British rule]—these are not calculated to awake happy thoughts. . . . They seem to bode nothing but ill."

The book is equipped with a thorough and valuable bibliography on Africa, a number of maps show position of race groups, their shifting and replacement, and an appendix containing copies of treaties, articles and legislative documents.

"WE have thought of the natives of Africa and the Negroes in America chiefly as a labor supply," writes Natalie Curtis in her introduction to the book which she has compiled with the aid of Kamba Simango and Madikane Qandeyana Cele. These two young men, the first from Portuguese East Africa, the second from Zululand, have done their part toward changing this idea. They have come forward with a group of songs and legends, with descriptions and examples of wood-carving and textile designs which must fix once for all the place of the native African high up in the scale of Art and Literature.

All the decorations in the book, and even the cover, which is unique and attractive, are reproductions of African textiles which were originally woven and cut from palm-fibre, the native plush. There are also pictures and descriptions of boxes, drinking horns and other implements, fashioned beautifully and intricately from wood, ivory and iron.

But the songs, and stories are the important feature; most of us had some concept before of the existence of African utensils, though not to be sure of their loveliness. But these songs with their lovely, elusive touch, their hint of an exotic and delicate imagery are hardly what one expected to find in the dark continent. Mr. Simango sings,

"On homeward pinion
The bird flies forth."

There are folk-tales, folk-dances, stories with an old flavor, of Shulo the Hare and Hamba the Tortoise. There are modern proverbs in an old dress. "Blood is thicker than water", merges into or rather emerges from, "Baboons quarrel while eating. In danger they help one another."

Mr. Cele is from South Africa, Mr. Simango from East Africa. It is not likely that the culture (and they give us evidence of a real well-established one) represented by these two, has sprung up sporadically in two portions only of Africa. Miss Kathleen Easmon, of Sierra Leone, tells us that while she was studying jewel-smithing in London she showed specimens of African handiwork to her professors, who repeatedly mistook them for examples of early Greek, Chinese or East Indian art, yet these articles came from the Gold Coast, from Nigeria, the work of native Africans who had barely heard of these countries. Mrs. Casely Hayford, also of Sierra Leone, tells of the courtship of the native of Sierra Leone. "May I pluck this rose?" the suitor asks of the girl's father? "This rose has been sheltered in our garden," the parent replies, "tell me, can you give her equal protection?"

Here then are evidences that a very real, backward reaching, finely developed civilization, one that is native and endemic, has been existing over a large part of Africa. Why have we not heard of it before? Much gratitude is due Mrs. Burlin (Natalie Curtis) for assisting these two young men to present to the world the *semper quid novi ex Africa*, "something ever new from Africa." New to us that is, but clearly to Africa as old as her eternal mystery.

National · Association · for · the ··· Advancement · of · Colored · People.

DETROIT CONFERENCE

THE program for the Detroit Conference has practically been completed. Among some of the speakers who have already accepted are Moorfield Storey, National President of the N. A. A. C. P.; Dr. Norman Thomas, Editor of the *World Tomorrow;* M. Pauleus Sannon, Head of the Haitian Commission to the United States; the Honorable C. D. B. King, President of Liberia; Joel E. Spingarn; James H. Maurer, President of the Pennsylvania State Federation of Labor; Governor Alexander J. Groesbeck of Michigan; Dr. John Haynes Holmes of New York; Miss Nannie Burroughs of Washington and other nationally prominent men and women. The splendid list of speakers given above augmented by others whose acceptances are pending, assures programs of exceptionally high character from the beginning to the end of the conference.

Great interest is being shown in the conference by the branches. Although the conference will not convene until Sunday, June 26, a number of the branches have already signified their intention to send delegates. It is the hope of the National Office that every branch in the Association will be represented at Detroit. Besides the illuminating discussions at the evening mass meetings, the business sessions to be held on the morning and afternoon of each day from Monday through Friday inclusive, promise to be of unusual value.

The National Office is happy to announce that convention rates have been secured for the conference. All delegates, members, guests and their families will be enabled to take advantage of this rate provided they reach Detroit by Thursday, June 30, when a special representative of the Central Passenger Association will be present to validate all certificates. When you purchase your ticket to Detroit, ask the ticket agent to give you a *certificate.* Do not make the mistake of asking for a receipt, *but insist upon receiving a certificate.* Promptly upon your arrival in Detroit, you are urged to go to headquarters, which will be located at the Second Baptist Church, on Monroe Street, near Beaubien Street. *Upon registering turn over your certificate at the registration desk for validation* When that certificate is signed by a representative of the Association and the representative of the railroad, it will entitle the holder to secure his return ticket for one-half the regular rate. Upon going to Detroit, you will pay the regular fare.

Saturday, June 25, will be the official date for the arrival of delegates, their assignment to stopping places and the other details which must be disposed of before the conference begins. *Plan to reach Detroit during Saturday, June 25.*

The official sessions of the conference will open Sunday afternoon June 26 at 3 P. M. with a large mass meeting. The subject for the evening mass meetings are:

Monday, June 27—"Lynching and Peonage—the Negro and the Law."

Tuesday, June 28—"The Negro's Part in America's Industrial Future."

Wednesday, June 29—"The Press, The Church and Public Opinion."

Thursday, June 30—"Pan-Africa, Haiti, Liberia"—Spingarn Medal Award.

Friday, July 1—"Disfranchisement—The Colored Woman Voter."

Delegates to the conference are urged to have their reports in writing as a great deal of time can be saved if the facts are in succinct form for easy presentation. Delegates credentials have been sent to all branches and those branches which have not as yet elected their delegates and forwarded delegates credentials to the National Office, are requested to do so *immediately.*

PROPOSED NEGRO LEGISLATION

DURING the first fortnight of the 67th Congress, a flood of bills touching upon the Negro problem testified to the value of long years of agitation, and to President Harding's reference to the race problem in his message of April 12 to Congress. Of 15 bills introduced, 10 can be classed as

favorable while 5 are unfavorable. Of the latter, three prohibit intermarriage in the District of Columbia between white and colored people, while the other two seek to establish jim-crow street cars in the District. It is needless to state that the N. A. A. C. P. will oppose each of these.

Of the 10 bills which can be classed as favorable, there is grave doubt as to the value of some of them. Two of them, for example, one in the Senate and one in the House of Representatives, provide for the creation of a commission on lynching. The position of the National Office is that a commission on lynching is no more needed than a commission on murder or treason, as the question of whether lynching is ever justifiable or not is not a debatable one. One bill provides that the House Committee on Foreign Affairs be empowered to investigate the American occupation of Santo Domingo.

The two most important bills provide for a federal anti-lynching law. Both were introduced in the House. One bill provides for the creation of a Negro Industrial Commission and another for the creation of an Inter-racial Commission, in accordance with President Harding's suggestion.

It appears that the work of the National Association during the present session of Congress will be considerable.

24TH INFANTRY CASES

MORE than 40,000 names signed to petitions requesting President Harding to grant pardons to the 56 men of the 24th Infantry now imprisoned in Leavenworth prison for alleged participation in the Houston, Texas, riots of August, 1917, have been received at the National Office. The National Office has also received reports from many other branches stating that these petitions were being signed with eagerness and that they would be forwarded to the National Office as soon as the task is completed. The enthusiastic response to the appeal in this cause indicates that we will secure far more than the 100,000 signatures originally asked.

Active work in these cases has been going on for some time. The National Office has retained James A. Cobb of Washington to handle all legal matters connected with the 24th Infantry cases at the National Capital. We have also retained Attorney James H. Guy, of Topeka, Kansas, to handle all legal matters near Leavenworth prison. Mr. Guy will be remembered as one of the lawyers who rendered such efficient service in the Robert L. Hill extradition case. Both Mr. Cobb and Mr. Guy will work in conjunction with the National Legal Committee of the Association at New York. Our efforts will not be slackened until we have done all that is possible to secure the release of these men who have been unjustly imprisoned for nearly four years.

ANTI-INTERMARRIAGE BILL IN MICHIGAN

SELDOM has efficient organization been demonstrated more effectively than by the Michigan branches of the N. A. A. C. P. in defeating a bill introduced in the State Legislature of Michigan, prohibiting intermarriage between white and colored people. On April 11, the National Office received a letter from Harold A. Lett, President of the Lansing branch, stating that such a bill had been introduced on the 7th. The Lansing branch had immediately sent copies to each branch in the state and appealed to political and fraternal organizations to unite in exerting all pressure possible upon their respective representatives and senators to defeat the bill.

The National Office at once communicated with all the Michigan branches urging them to unite in sending a delegation to Lansing to appear at a public hearing on the bill. Publicity was secured through the Michigan newspapers and a number of the branches were urged to hold mass meetings to arouse public sentiment against the measure. The arguments on which opposition to the bill was based, were, first, anti-intermarriage laws are a denial of equal protection to colored women, placing the colored girl at the mercy of any white libertine. Second—anti-intermarriage laws would be a public declaration that Negro blood is a physical taint, a theory which no self-respecting colored person can accept. It was also pointed out that the passage of such a law by a legislative body composed wholly of white members implied a fear that laws are needed to prevent white women from marying colored men. A splendid spirit of coöperation and of activity was shown by all of the branches in opposing this bill.

On April 13, the National Office received a telegram stating that the bill was killed in committee on the night of the 12th.

WEST VIRGINIA JIM-CROW BILL

THE West Virginia branches have functioned quite as efficiently as the Michigan branches in opposing unfavorable, and supporting favorable, legislation in the West Virginia State Legislature.

On March 24, the National Office received a telegram from H. H. Jones, President of the Wheeling Branch, stating that a bill had been introduced in the State Legislature of West Virginia providing for separate railroad accommodations for white and colored people, and advising that the bill was pending before the Committee on Railroads. He also requested action by the National Office. The National Office immediately got in touch by special delivery letter with the presidents and secretaries of the nine West Virginia branches urging that each branch wire its representative or representatives and state senators, expressing strong opposition to such legislation and that they secure the sending of as many similar messages by individuals as possible.

The Wheeling Branch led in the fight against the bill, making personal appeals to members of the legislature and securing their assurance of opposition to the bill; securing active support of the State Commander of the American Legion in fighting the measure; had local colored churches pass resolutions against the bill; held a monster mass meeting of protest at which resolutions were passed signed by all present and sent to members of the legislature; urged by wire similar action by prominent colored men throughout the state; and secured the aid of prominent white people against the bill. The Mount Hope branch located in Fayette County, from which came the representative who introduced the bill sent, according to a letter dated March 26, more than a thousand individuals to appear against the bill at a hearing of the Railroad Committee. The Charleston, West Virginia Branch was especially active. As a result the Committee on Railroads killed the Bill on April 3. It can not be introduced again as this session of the legislature.

ANTI-LYNCHING BILL IN WEST VIRGINIA

THROUGH the activities of the two colored members of the West Virginia State Legislature, Messrs. T. Gillis Nutter and H. J. Capehart, an anti-lynching measure for the punishment of lynching mobs and the prevention of lynchings, has been introduced. Mr. Capehart writes under date of April 15, stating that the measure has passed the House of Delegates and the State Senate. He feels reasonably confident that the Bill will become a law, as Governor Cornwell will in all probability sign the measure.

The West Virginia law is one of the strongest of its kind any where in the United States and much credit is due Messrs. Nutter and Capehart for securing the enactment of the measure.

MINNESOTA ANTI-LYNCHING BILL

EARLY in February, the National Office received a request from William T. Francis, of St. Paul, Minnesota, asking for data to be used in the preparation of an anti-lynching measure to be introduced in the state legislature of Minnesota. The National Office complied immediately. On February 25, House Bill 785 was introduced by Messrs. Christianson, Lewin, Olsen, Norrdlin, Swenson and Gilsason providing for the assessing of damages not exceeding $7,500.00 upon the county in which a lynching occurs, and for the removal by the Governor of any officer who allows a person to be taken from him by a mob and lynched. This bill was passed by the legislature without amendment and on April 19 was also passed by the state senate. Governor Preus stated before the passage of the bill that it would be a pleasure to sign it.

Mrs. Nellie Francis, who has been very active in arousing necessary public sentiment sends us the following copy of the bill, which has since become a law:

A BILL

For an Act to Prevent Lynching; to Fix Indemnity for the Dependents of Any Person Lynched, and to Provide for the Removal from Office of the Sheriff and Deputy Sheriffs Having Charge of any Person Lynched. *Be it enacted by the Legislature of the State of Minnesota*:

Section 1. Lynching is the killing of a human being, by the act or procurement of a mob.

Section 2. Whenever any person shall be lynched, the county in which said lynching occurred shall be liable in damages to the dependents of the person lynched in a sum not exceeding seven thousand five hundred dollars to be recovered in a civil action.

Section 3. Any Sheriff, Deputy Sheriff or other officer having the custody of any

person whom it is sought by a mob to take from his custody, who shall fail or neglect to use all lawful means to resist such taking, shall be guilty of malfeasance and shall be removed from office by the Governor in the manner and upon the same procedure as is provided by law for the removal of county officers guilty of malfeasance or non-feasance in the performance of their official duties.

Section 4. This act shall take effect and be in force from and after its passage.

PRESIDENT HARDING

IN the May issue of THE CRISIS, we told of the conference of James Weldon Johnson with President Harding at the White House on Monday, April 4. Quoting from the article in that issue we stated that

"Mr. Johnson urged upon the President that he include in his first message to Congress a definite recommendation for the passage of a federal anti-lynching law."

Mr. Johnson further requested:
"the appointment of a National Inter-racial Commission to make a thorough and sincere study of race conditions and race relations in the United States with particular reference to the causes of friction."

It was a source of great satisfaction when President Harding in his first address to Congress on Tuesday, April 12, adopted the recommendations of the N. A. A. C. P. in the following words:

Congress ought to wipe the stain of barbaric lynching from the banners of a free and orderly representative democracy. We face the fact that many millions of our people of African descent are numbered among our population, and that in a number of states they constitute a very large proportion of the total population. It is unnecessary to recount the difficulties incident to this condition, or to emphasize the fact that it is a condition which cannot be removed. There has been suggestion, however, that some of its difficulties might be ameliorated by a humane and enlightened consideration of it, a study of its many aspects, and an effort to formulate, if not a policy, at least a national attitude of mind calculated to bring about the most satisfactory possible adjustment of relations between the races, and of each race to the national life. One proposal is the creation of a commission embracing representatives of both races, to study and report on the entire subject. The proposal has real merit. I am convinced that in mutual tolerance, understanding, charity, recognition of the interdependence of the races, and the maintenance of the rights of citizenship, lies the road to righteous adjustment. . . .

This is the strongest pronouncement on the race problem ever made by a President in a message to Congress. It offers hope that the eleven years of effort during which the N. A. A. C. P. has been stinging the conscience of America by bringing to light the conditions affecting the Negro, are about to bear fruit. It also offers hope that during this Administration we will not need to spend all of our efforts in protest and opposition, but that we shall be able to put through some constructive work and measures at the National Capital.

PEONAGE

THE present nation-wide feeling against peonage and the action of the federal and state authorities is to a large extent the result of long effort by the N. A. A. C. P. The facts in connection with the system of peonage have been gathered covering a period of years, and the interest of the country has been gained by constantly calling attention to the evil.

Upon publication in the press of the country of the facts connected with the Williams' murder farm, the National Office was anxious to take advantage of the indignation and secure an investigation of peonage for our records proved that this system of debt slavery exists in every southern state. The work which was done at this time was another powerful argument for proving the value of organization. The National Office communicated with 30 large northern branches requesting them to organize at once monster meetings of protest. At these meetings the branches were urged to pass strong resolutions calling upon the Department of Justice to investigate peonage in all southern states and bring to justice the perpetrators of the system. Each member of each audience was urged to send a personal telegram to the same effect.

We requested 13 colored members of seven state legislatures to introduce resolutions calling upon the Department of Justice to institute such an investigation. In each case we received an eager acquiescence.

As a result of these efforts, great pressure was brought to bear on the Department of Justice to take the action desired. In all fairness it must be stated that the Department showed a commendable activity both before and after this pressure had been brought into play. On April 9, the National Office received official notification that peonage was being investigated in all parts of the United States.

NEGROES IN THE KENTUCKY MOUNTAINS

By W. K. Bradley

"THE only way to make a nigger behave is to treat him like a dog." So a young Tennessean, from Chattanooga, asserted with much vehemence in my hearing last summer. I might have been more impressed if I had not so recently come from a section of the South where the Negro is *not* treated like a dog, yet where he behaves in the most exemplary manner. This section is the southeastern corner of Kentucky, in the heart of the Cumberlands.

"What, Negroes in the Southern mountains!" I hear some of my readers exclaim. For it has been asserted over and over again by responsible writers, till it has come to be universally believed, that there are not, and never were, any representatives of the black race in that region. It is true that there are not many, and that their area of distribution is not large, being confined almost entirely to a small group of mountain counties in Kentucky, where the institution of slavery flourished to a certain extent, just as it did in the blue-grass; but there are considerable settlements here and there, either in the towns or on the creeks, and these settlements of Negroes who are just as much of the mountains as their white neighbors—who are, indeed, to all intents and purposes, black mountaineers—constitute, to my mind, one of the most interesting and significant social phenomena in the entire country. They are a standing challenge to the statement that whites and blacks cannot live together on terms of mutual respect and absolute amity.

It may be admitted that conditions in the mountains are peculiar and that the disparity in point of numbers between the black and the white population may have something to do with the situation that presents itself there; but such considerations by no means account for everything, and the advocate of racial intimidation as the only means of establishng a *modus vivendi* in the South will have to offer some more satisfactory explanation of the apparent anomaly, before his arguments become wholly convincing.

There was a time when it might have been possible to blame this toleration of the Negro as a friend and neighbor upon the hybrid and degenerate character of the mountain white man himself; but now that the latter has at last come into his own and does not lack champions of his primitive virtues and native Americanism, it is no longer possible to adopt this line of argument without, to say the least, a certain appearance of inconsistency. No, either the mountaineer is a thorough social and racial degenerate (in which case our espousal of his cause is indefensible as pure lying sentimentalism), or else some of his virtue extends to this attitude of toleration also, and represents a finer type of social sentiment than exists elsewhere in the South itself at the present day.

Personally, I am inclined to think that it is just simple common sense and common human feeling, uncorrupted by political venom, that accounts for the attitude towards the Negro in the mountains. The mountaineer, who reads little but thinks much, and who likes to get to the bottom of every question with the aid of the only book commonly at his command, the Bible, has reflected upon this question of equality and inequality also, and finds nothing in it.

"I've heerd folks say that a nigger hain't got no soul," an old woman once said to me. "Now, I hain't never found nothing in the Bible like that. Besides, if niggers haven't got souls, then how about them that's half white and half black? I reckon a man can't have half a soul, can he?"

It is, indeed, in the religious life of the mountains that this tacit acceptance of equality among all men, as spiritual beings, finds its most striking and characteristic expression. Until quite recently whites and blacks worshipped together at the Old Carr Church, on Carr's Fork, in Knott County; and although the Negroes have now built for themselves, with the assistance of their white neighbors, a church of their own, on Breeding's Creek, a branch of Carr, where the majority of them live, the white setflers attend services there as regularly as at their own church, while the black preachers still come to the Old Carr meetings to preach and to take part in the foot-washings. Only

last summer I saw the venerable pastor of this church, the most famous old Regular Baptist in the mountains, kneel down and wash the feet of one of the two black preachers who were in attendance, and who took their turn in the exhortation with some half dozen of their white brothers. At least two thousand men and women attended this great meeting—it was the annual sacrament meeting of the church—and in all this concourse, which represented fully one-fifth of the entire population of the county—though the attendance was by no means limited to the citizens of this county alone—there was not one who seemed to think that there was anything remarkable in this proceeding, or who sought to apologize for it to me, a stranger.

This settlement of Negroes on the waters of Carr's Fork is, perhaps, the largest, with the exception of that in Clay County, in and around Manchester, the county seat. Like the latter, they are all descendants of slaves held in that region, one of the best corn belts in the mountains. There were three slave-holding families on Carr, and the black citizens bear their names to this day, so that, in order to avoid confusion, it is often necessary to prefix the Christian name of the Negro with the word "black." In a country, however, where every man enjoys some such characteristic designation, this carries with it not the slightest touch of opprobrium or condescension—is merely a convenient descriptive epithet. Indeed the white citizens have the highest regard for their black neighbors, and I was told more than once that they were the best in the county—were almost never represented in the county jail. More than once, when riding with a white man, we have stopped to talk with a Negro on horseback; and, staying at a house in the country, I have seen a colored preacher, starting out on a long journey, stop for breakfast and afterwards sit on the porch talking with our host. I have more than once, myself, been invited by a Negro to come and have a meal at his house, and no one who heard the invitation, evidently, regarded it as anything unusual.

The Negroes are seldom seen at Hindman, almost their only appearance being when court is in session, and they have some legal business to transact there. They form no part of the idle throng that drifts into town on such occasions, hanging about and swapping horses. I have heard it said that no Negro would be allowed to settle at Hindman, but I doubt very much if any steps would be taken to prevent him if he actually tried to do so. Not only at Manchester, but at Hazard, there have always been Negroes living at the county seat. When I visited the latter place four years ago, the best doctor there was a Negro, and one night, when a deputy town marshal was shot and killed, he and a white doctor worked together over the dying man without the slightest trace of anything like racial prejudice or animosity.

Today Hazard is full of Negroes, but they are no longer of the native race. The newly opened coal mines, which have transformed this region since the railroad entered it several years ago, have brought in great quantities of outside labor, including many Southern blacks. Brought up in sections where "niggers" are treated like dogs to make them "behave," these are by no means as desirable citizens, in all instances, as their mountain brothers; but the chief blame for the conditions prevailing in certain of the new towns and transformed county seats is to be placed upon the managers of these new industrial enterprises, who make little or no effort to care for their employees, or to preserve law and order. As one manager frankly said, the coal companies have no interest in the region. All they want is to take the coal and timber, and then get out again as fast as they can. If a murder is committed and the victim is not a man of importance, little attempt is made to discover or punish the criminal.

So far as I know no attempt has been made to disfranchise the Negro in the mountains, even in a Democratic county, like Knott. At the polling-place on Irishman, at the mouth of Flaxpatch, where they cast their votes, they make a striking note in a very picturesque gathering. The entire population, male and female, gathers at the polling-place, which is situated in a bit of flat bottom-land, beside the creek. Two long benches are arranged alongside the booth for the old women, with their gay kerchiefs, who come with their baskets of apples and gingerbread and sacks of nuts—white women on one bench, black on the other. Gingerbread, made with honey and sorghum molasses, is a traditional accompaniment of mountain elections. I was told that the only man in Knott County, in the old days, who sold his vote, gave it in ex-

change for a brown slab and a drink of cider.

Though there is *separation* among the blacks and whites in the mountains to a certain extent, there is nothing like real segregation; yet very little miscegenation results from the ordinary promiscuity of race relations. Certain mountain families are reputed to have a trace of Negro blood, but while I have heard of an occasional case of illicit intercourse between blacks and whites, such seems to be exceedingly rare today.

I have spoken of the Negroes in the mountains as being, to all intents and purposes, black mountaineers. In all their ways of living, dressing and conducting themselves, they are indistinguishable from their white neighbors and friends. Their speech is the mountain speech, also, rather than the Negro dialect familiar in other parts of the South. Above all, their bearing is equally free from obsequious servility or effrontery. I never saw a pleasanter spectacle than the dancing at the mouth of Horse Creek, near Manchester, on the Fourth of July. A platform had been erected there, and all day "sets" were run, first white, then black, while a mixed crowd of whites and Negroes stood around and watched and drank lemonade supplied by a colored family. I talked with many of the Negroes, just as I did with the white people, and it was difficult to realize that they were of a race generally regarded as "inferior." That they were such had never seemed to occur to them. At the same time, there was none of that self-conscious effort to establish recognition of their equality one sometimes notices in Negroes. No, these mountain Negroes were just "people," like any others, calling for no especial comment except on the score of their color.

Of course some change is to be noted in the attitude of the white population to the Negroes today. The mountains themselves are changing, and this aspect of primitive life much pass away in the course of time, with all the rest. The mountaineers are beginning to learn, from the outside world, which is coming so much closer, that it is not "good form" to associate with Negroes on terms of such neighborliness and even intimacy. Already the Baptist Church is being criticised locally for its laxness in this respect, and doubtless certain reforms will take place in the near future. Some day perhaps it will be impossible to spend the night at a farm house on Carr's Fork and see a small black boy, working on the farm, roll into bed with the white boys of the family. Berea College was forced, by legislative enactment, sustained by a decision of the Supreme Court of the United States, to terminate its experiment of racial coeducation, and this was the entering wedge to bring Kentucky, as a whole, back into the "solid South" on the Negro question. There are those who will feel that the state lost a great and singular opportunity to become the centre for the spreading of a more enlightened sentiment and policy through the country at large, and who will regret the passing, in the mountains themselves, of an attitude almost idyllic in its naturalness and simplicity.

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THE NEGRO SPEAKS OF RIVERS

LANGSTON HUGHES

I'VE known rivers:
I've known rivers ancient as the world
and older than the flow of human blood
in human veins.

My soul has grown deep like the rivers.

I bathed in the Euphrates when dawns were
young.
I built my hut near the Congo and it lulled
me to sleep.
I looked upon the Nile and raised the pyramids above it.
I heard the singing of the Mississippi when
Abe Lincoln went down to New Orleans,
and I've seen its muddy bosom turn all
golden in the sunset.

I've known rivers;
Ancient, dusky rivers.

My soul has grown deep like the rivers.

Men of the Month.

SAAD ZAGHLUL PASHA has just had triumphant entry into Egypt. He is the head of the delegation which is asking independence for Egypt. When he tried to go to the Peace Conference he was interned by the British Government but finally released. Working with the Milner Committee he afterward helped draft a new basis of understanding between England and Egypt which involved the acknowledgment of Egyptian independence. This treaty England has not yet accepted. Meantime Zaghlul has returned to Egypt and been received by the natives with unprecedented enthusiasm. He is a fellah, educated in the great university of El Azhar, and embodies the new spirit of Egyptian nationalism.

THE new principal of the Myrtilla Miner School, of Washington, is Eugene A. Clark. Mr. Clark was born in Washington, in July, 1883. He was graduated from the M Street High School, Phillips Exeter Academy and Williams College. Afterwards he took a course at the Miner Normal School and became in 1909 teacher in the public schools in Washington. In 1914 he became a teacher in the Miner Normal School and this year was appointed its principal to succeed the widely known Miss Lucy Moton, who resigned after many years service. The fellow teachers who petitioned for his appointment said that the "crowning factor" in Mr. Clark's fitness was his "strong character which has won the admiration, the respect and co-operation of both the faculty and student body".

WHEN Walthall M. Moore was elected to the House of Representatives of the State of Missouri a number of Missourians were threatened with apoplexy. Many sought technical grounds for excluding him but he took his seat quietly amid unusual congratulations and floral tributes, and immediately went to work. One of the first laws for which he is responsible is that appropriating $500,000 to make the colored Lincoln Institute a state university. Besides this $339,000 was given for running expenses and $35,000 for a farm experiment station, making a total of $850,000, all for the higher education of the Negroes. The new Lincoln University will be ruled by a board consisting of four Negroes and four white men over whom the Superintendent of Education will preside. In addition to this an inspector of Negro schools is provided for, and county schools for Negroes and whites will receive the same appropriations. Mr. Moore's election and success is due largely to the preliminary work of the Citizens Liberty League organized in December, 1919.

MISS KATHLEEN P. HOWARD was born in 1899 in Birmingham, Alabama, and educated in the Episcopal Academy. She afterwards studied music at Fisk University and recently was appointed Supervisor of Music in the Birmingham colored schools. She has already accomplished much in the way of coöperation between the schools and the community.

THERE are two ways of serving the colored people in the United States. One is direct work among them as teacher, social worker, or professional man. The other is to serve the general community in such a way as to prove that the accident of blood or descent has nothing to do with one's value as a citizen and a man. Of the two the latter role is the more difficult to play because race prejudice hinders recognition and because there is always the more or less veiled feeling on the part of colored folk that this gifted son is trying to "get away from the Race." Dr. Charles Edward Bentley, of Chicago, has succeeded not only in making himself one of the foremost professional men in America regardless of color, but also in accomplishing the just as difficult task of making his colored fellow citizens recognize that what he has done has served them even more than it has served the world. Dr. Bentley is one of the leading dentists in Chicago and one of the best known throughout the United States. He has long had among his patrons some of the most distinguished, and discriminating citizens of Chicago. He has been a leader in organizing the profession and in pioneer work in its newer fields. He has made num-

(*Concluded on page* 87)

EUGENE A. CLARK

DR. CHARLES E. BENTLEY

KATHLEEN P. HOWARD

SAAD ZAGHLUL PASHA

HON. WALTHALL M. MOORE

The Looking Glass

LITERATURE

I SAW some maidens coming from the Southland,
Whose water-jars were filled with pain of lovers.
They came unto the lake and poured the pain out;
Then came to me the Troubler, came and trembled.
O Troubler, drive me northward, to the upper country,
To seek a maid of single heart and faithful—
For the heart of these is false and double!
—Translation of Zulu verse recorded from the sayings of Madikane Cele.

* * *

Lillie Buffum Chace Wyman (Mrs. John Wyman) has issued a pamphlet entitled "Angelina W. Grimké's Drama of Rachel and The Lynching Evil," in which she says:

Miss Grimké's drama of Rachel is a beautiful and poetic creation. She has produced this effect by a literary instinct which is fine and mainly cultivated. Its native vigor carries the reader past an occasional crudity, which it would seem to be hypercritical to notice. The sweep of passion in the drama is elemental. She has connected the story of a girl with the most woeful of earthly tragedies, namely the crime of a great nation against one of its component parts.

The feelings expressed in the drama, though elemental, are uttered in the terms of modernity. The structure of the drama is modern, and yet there is something in the figure and movement of Rachel herself which reminds the present writer of Antigone.

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Helen E. Hagan, tells in the April *Music and Poetry*, of her personal contact with the great French composer Claude Debussy.

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We have received Dr. George E. Haynes second valuable study on Negro labor, *The Negro at Work During the World War and During Reconstruction;* and J. R. Paul Brock's *Work of the Colored School.*

* * *

E. C. Williams, Librarian of Howard University writes us:

We have just received the cumulative volume of the *Book Review Digest*, published by the H. W. Wilson Company, and in leafing it over I noted extracts from reviews of Darkwater in the following publications: Athenaeum (London), Booklist (A. L. A.); Bookman, Boston Transcript, Independent, Literary Digest, Nation, New Republic, New York Times, Outlook, Socialist Review, Spectator (London), Survey, London Times Literary Supplment, World Tomorrow. The Digest gives the book almost a full page (two columns), or as much as it gives to Wells' Outline of History. A page is about the maximum allowed for one book, and aside from Mrs. Wharton's latest, Wells' book was the only other work I noted in my hasty examination which was allowed so much.

COMMENTS ON THE COLOR LINE

THERE is no color line in Rio Janeiro. Louis Seibold writes in the New Orleans (La.) *Times-Picayune* of the good will existing there among the races.

Through this narrow busy thoroughfare (the Rua Ouvfidor) where the women of Rio come to buy jewels, clothes, perfume and other features of their toilet, and where the men come to discuss the market conditions, buy lottery tickets, speculate in shipping, sugar, coffee, diamonds and other products of the country—as also to "look 'em over" (meaning the women), there is a constant stream of people such as you would not see anywhere else in the world.

While few of them are wholly black or even dark of complexion, not many of them are actually of the Caucasion white type. The Rua Ouvridor therefor provides the fascinating vantage point from which to study the results of the experiment which has been developing in Brazil for many years—that of blending the races.

It is here in this famous old marketplace of Rio that one obtains in tabloid form a very fair view of the extent to which the fusing of races has been carried in the largest country as to territory in the Western Hemisphere. There is no color line, no manifestations of the prejudices in casual intercourse that one finds in the North American cities, particularly those south of the Potomac. The white, the mulatto, the quadroon, the coffee-colored, the copper-hued all mingle on a fraternal basis and appear to be completely reconciled in any actual differences of a social character which may exist.

They quarter, breakfast, dine and sup with each other just as if all were of the same color, and appear to be surprised if a visitor sees anything unusual about it. The blacks, who appear to constitute about one-tenth of the population, mainly keep to themselves, yet some of the most successful business men and political leaders of Rio, as also representatives of the various states in the government service, are black or almost so.

There are no "jim-crow" seats in the movies which line the Avenida Rio Branco to mark any distinction in the races, nor are there any "jim-crow" sections in the tram cars operated by electricity and mule power. The all-white, the near-white and the near-dark eat in the same restaurants, partake of the same food and imbibe the same beverages. They do not know what prohibition is in Brazil.

In the Avenue Rio Branco, which was made at a cost of $5,000,000 by razing two city blocks for a mile, the motor cars that dash by reflect as interesting a study in color as in character. Few of the occupants that either drive or are driven in them are wholly white. The avenue itself is bisected by a line of tropical trees, is paved with asphalt, and the sidewalks are of mosaic, in which the Portuguese fancy for ornament is carried out.

* * *

They manage these things better in Jamaica, too, it appears. So notorious has the United States' treatment of the Negro become, that Duncan C. Milner expresses his hope in the Chicago (Ill.) *Post*, that no new addition from the Islands will be made under existing circumstances to the black possessions of this country.

It is reported that the foreign office of the British Empire has made the announcement that there is no prospect of canceling their debt to the United States by turning over their possessions in the West Indies. As a loyal American, and rejoicing in the prosperity and progress of my country, I cannot but hope that such an exchange will not take place until our government can guarantee that the residents of these islands shall at least enjoy as many rights and privileges under the Stars and Stripes as they now enjoy under the Union Jack.

In several of these islands Negroes form a large part of the population. They have been enjoying life, liberty and the pursuit of happiness on the same basis as their white fellow citizens. They have equal opportunities as to education, suffrage and the holding of office, and in the courts. They are not hampered as to business life. They are prominent in medicine and in law.

A visitor in Jamaica asked a British official "how do you deal with Negroes who mistreat your white women?" The answer was, "we do not have any more trouble of that kind with the black than with the white races." This official also said "as long as Americans treat the Negro like a beast, they may expect him to act like one." Until our republic can stop the horrible lynchings and burnings, the injustice as to labor and wages, the giving of Negro children three months' school in poor buildings with inferior teachers, and unequal opportunities in citizenship and in the courts it should not add to its colored population.

THE BROWNIES' BOOK

THE magazine for colored children, *The Brownies' Book*, published by W. E. B. Du Bois and A. G. Dill, fills a great need in Negro life. This is the opinion especially of the New York *Survey* which says:

With every doll a specimen of the Nordic type, every picture book and magazine illustration of child life representative of the white race, it is difficult for colored children to grow up by way of that imaginative world which Andersen and Stevenson and Maeterlinck and all the story tellers and artists since the days of Gutenberg have made the common country of childhood.

Not only this, but with a literature to which Negroes at best are amusing pickaninnies or faithful servitors, it is difficult for the colored child to gain the sense of human dignity without which the efforts made in recent years to increase and improve his educational opportunities must be largely wasted.

For adult Negroes there are excellent newspapers and periodicals, but, so far, very little fiction and imaginative literature has been written from a Negro standpoint. *The Brownies' Book* is intended to help foster a proper racial self-respect.

* * *

Mary Lee adds in the New York *Evening Post:*

The Brownies' Book is a book of Negro fairies and kings and queens and children. They are not the ridiculous "pickaninny" types which have become a joke in literature. They are as pretty and as real as real fairies and real children should be, yet they are dark because they are made by dark people, and for dark children and grown-ups. *The Brownies' Book* comes every month to thousands of dark children, bringing them pleasure, poetry, facts, food for thought, all without any of the things that are hard to bear for colored children living among a race of neighbors who are white.

When one reads the bound volume of last year's editions *of The Brownies' Book*, one marvels at this ability of the young Negro. There seems to be a peculiar genius among the race to write and to draw pictures for children. There is in this magazine something of the pleasant spirit of the South, with its warm skies and its leisure to tell a tale, and one feels, as one reads it, that Uncle Remus had a hand in the editing.

The old friends are there, Br'er Rabbit and Br'er Possum and Br'er Fox. But this time they are lit, not only with the enthusiasm of Uncle Remus's personality, his kindred spirit for animals, but they are drawn in pictures for the children animated by that same spirit. There are lightness and imaginative quality about the illustrations of Frances Grant, Hilda R. Wilkinson, and Marcellus Hawkins. Br'er Rabbit has limitless energy about his long hind legs, a contagious twinkle about his eye, a jaunty

nonchalance about his floppy ears. Br'er Possum has a surprising, fluffy blackness that adds immeasurably to the individuality of his character. There are action, belief, excitement about these pictures—a sort of a pagan joyousness and freshness that talk to the hearts of children.

* * *

The Br'er Rabbit and Br'er Possum sketches are the really inspired work of Laura Wheeler. Miss Lee continues:

There are older stories, too, folk tales that come from San Domingo, Africa, the West Indies, imaginary characters that exist in nearly the same form wherever Negroes are, which are told over again for the children of the race.

And there are poems by James Weldon Johnson, Miss Jessie Redmon Fauset, who is the literary editor, and Miss Mary Effie Lee. Here, too, there is something about the character of the race which gives the elders a special aptitude in their writing for children. Perhaps there are more of them than there are of white people who understand. Here is one, for instance, entitled "My Clothes":

Oh, yes, I watch nurse lay them there,
My cap and apron, on the chair,
But when she goes and takes the light
My clothes turn witches in the night.

Then there are deeper matters, too. There are biographies of Negroes who have done great things and become famous, such as Toussaint L'Ouverture and Alexandre Dumas, and of Negroes who have done great things and not become famous, such as Harriet Tubman and Crispus Attucks. There are articles about Hampton, Tuskegee, and other activities of present day colored people. There are pictures of children who have accomplished things, and there are drawings and poems by child contributors—drawings and poems full of imagination and of promise.

Perhaps the most enlightening department is a double page called "As the Crow Flies," in which current events of the past month are summarized in simple, clear language so that children can understand them. This column by itself would justify Mr. Dill's characterization of it, that "it is a book for children and grown-ups too."

Yet withal, the spirit of the thing is true to its dedication, written by Miss Fauset:

To children, who with eager look
Scanned vainly library shelf and nook,
For History or Song or Story
That told of colored people's glory —
We dedicate *The Brownies' Book.*

THE MISSING HEADLINE

IF a man commits a crime in America and happens also to be a Negro, the newspapers are black with headlines emphasizing that fact. But let him do a deed of kindness, of heroism, nothing can exceed the meagreness of the attention given to his color. The Drifter speaks of this in the *Nation*:

When Jim Cross flung open the door of the store room in search of the missing drug clerk he found him with clothes afire writhing in agony on the floor of the burning room. In another moment the clerk jumped head foremost through the closed window five floors above the street. Jim caught him as he hung for a moment by his feet and held him by one of them. Then, when he had with his cap beaten down the flames in the clerk's clothes—his own clothes were beginning to burn by this time—Jim pulled the half-crazed man back and, then, getting out on a narrow ledge, pulled and dragged him along this slight pathway to another window, into which in the sight of hundreds he thrust the half-conscious man before he began to put out the fire in his own clothes. Several minutes later Jim emerged from the building bearing the clerk on his shoulder—only to collapse and fall as he came out on the sidewalk—amid the cheers of the crowd. All of this happened in New York the other week in the Winter Garden Theater building; the hero was a Negro porter; the clerk, who has since died from his burns, a white man the Negro hardly knew. Did the newspapers which printed the account make their headlines read: NEGRO HERO SAVES WHITE MAN? No, indeed, they were the same newspapers which love to feature a colored man's crime like this: "Negro Brute Assails Woman." In this case they modestly referred to him as a "colored porter"; one editorial, speculating on the motives that led Jim to risk his life for a comparative stranger, obscurely referred to him as one whose ancestors "came from the Congo." His last name was not printed. Thus, the Drifter finds it always goes with the Negro. His good deeds are, if not interred with his bones, usually carefully overlooked or minimized. Yet there are many Negro Jims, as the records of the Carnegie Hero Fund amply testify.

G. B. S.

THE N. A. A. C. P. sent George Bernard Shaw facsimiles of accounts from American newspapers telling of the burning at the stake of Henry Lowry, at Nodena, Arkansas, January 26, 1921. On March 16, the N. A. A. C. P. received from Mr. Shaw a letter in which after speaking of lynching as "one of the organized pleasures of America," he said:

"Hardly any American seems to understand that in a civilized country it is murder to kill any person except by process of law. It seems to be assumed that whoever disapproves of the conduct of a Negro is entitled to constitute himself judge, jury, and executioner, and burn the Negro after inviting the countryside to come to the burn-

ing as if it were a hunting meet. As the countryside appears to come, and to enjoy itself, Europe concludes that the Apache is produced by climate, not by race".

GEORGIA SAYS "LET THERE BE LIGHT!"

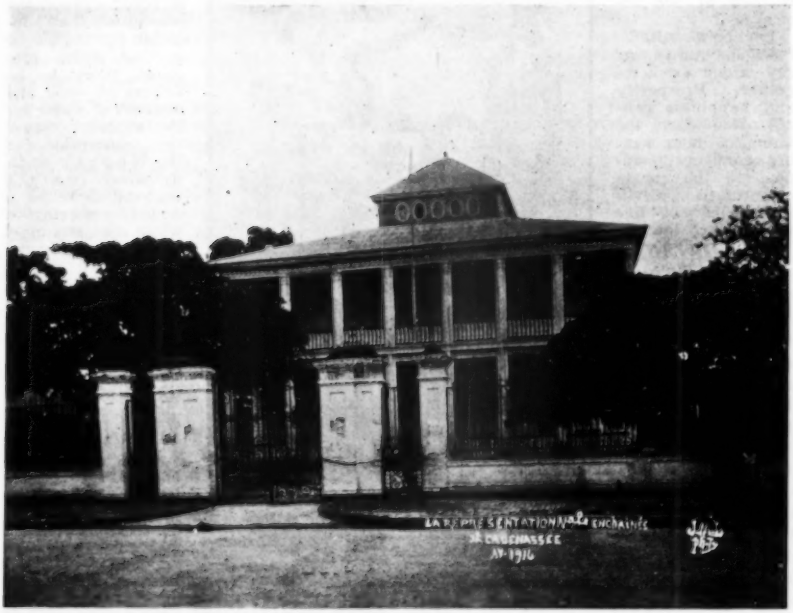
THE Georgia press has not attempted to condone the offense of the murderer Williams whose crimes against his helpless peons have recently been discovered. The Atlanta *Journal* says:

Eleven men were foully and cruelly murdered as the climax to peonage practices almost incredible in this age and land. The fact that they were helpless Negro laborers if their Commonwealth is to go forward in prosperity and honor. That individual or group that is against law and order and justice is an enemy to the State, an enemy to the people, and should be so dealt with.

* * *

The Atlanta *Constitution* takes an even more severe tone with regard to a recent lynching in a Georgia county. M. Ashby Jones writes:

Three thousand human beings stood around and watched one human being slowly burned to ashes, and not one effort was made to save him. No! not even one protest was uttered. But ere the glowing embers had faded into blackness, there was a ghoulish



THE PARLIAMENT HOUSE, HAITI
Closed and Chained by American Marines.

does not in any wise alter the case, save to deepen the pity of it and make darker the guilt of whosoever conceived and planned the cowardly slaughter. Let us say to the world, not in words only but in deeds of unswerving justice that this sort of thing is abhorrent to Georgia, that no form and no degree of peonage shall be tolerated, and that no man, woman or child, however lowly in origin or station, shall be denied a square deal.

This is what true Georgians, like true Americans, believe in, and it is what they must stand for at all times and in all places

scramble for the unburnt pieces of the body. Souvenirs! As if mortal memory could ever efface that picture.

This expression of human nature flaunting itself in the very shadow of the oldest state university in America, is so supremely abnormal in its revolting details as to raise the question whether there is not some deadly disease eating at the heart of our civilization to produce such a symptom. True the newspapers bring us too often the stories of inhuman crimes, but we comfort ourselves with the fact that they are the freakish acts of individual degenerates. But here in one

little corner of our state, not densely populated, three thousand people participated in a crime which for callous cruelty can only be matched by the stories of Indian massacres.

But this is not all the story. Before the crowd could burn this man they had to make war on their own government. The accused was in the sacred custody of the state of Georgia, and in order to take him these men had to destroy for the time being the only power which protects the person, property and rights of the citizens of this commonwealth. When we remember that in a democracy like our the state has only the power given to it by the consent of the governed, every citizen who refuses his consent to be thus governed strikes a deadly blow at our democracy.

Fellow citizens, freedom and anarchy cannot dwell together. Prosperity and happiness cannot abide where the humblest man cannot confidently appeal to the courts for protection. Civilization cannot live under lynch law.

THE DELUGE THREATENS

DR. GEORGE L. CADY, secretary of the American Missionary Association, points out to America what she may expect at the hands of the people whom she so persistently mistreats. The experiences of Dr. Cady would certainly lead the thinking individual to believe that he must know whereof he speaks. Part of his speech follows from the Boston *Transcript*:

Take the case of the black man. After fifty years of education there is being produced today in the South a respectable percentage of black men and women who are thinking for themselves, who have become intensely conscious of their wrongs, and are demanding their rights. The feeling of discontent and revolt among them is such as you and I in the name of democracy must respect.

How long do you think that class of people, 10,000,000 or 12,000,000 of them, running newspapers, operating banks and owning property, are going to take the insults that are heaped upon them? We are facing a revolt of these people and of a race handicapped as no other race has ever been. You know how they are handicapped in industry, discriminated against by the labor unions and paid an unfair wage for a fair day's labor.

In the case of a "nigger" the rule is followed that a man is guilty until he is proved to be innocent, and we are yet waiting to see that a white man may be convicted on the testimony of a Negro. The jim crow car may be irritating, but a jim crow democracy is a lie. About 300,000 of these men went to Europe as soldiers, yet the colored race owes less to the American flag than any other race, and they have never betrayed it.

"SOUTHERN SYNCOPATION" IN LONDON
—*The Bystander.*

They are already in revolt against the conception that education for the Negro is that which prepares them to be hewers of wood and drawers of water for the superior race—the conception of the Negro's destiny which insists that he is to be a servant wearing a white coat and must forever be listening to the call of the white man, "Here, boy," and "Here, George."

* * *

The present attitude of the white world toward the yellow also constitutes a menace:

How long do you believe those 500,000,000 yellow people in the East are going to stand, hat in hand bowing and scraping before the Anglo-Saxon as he heaps upon them his vituperations, his discriminations and his insults? China is bound some day to awaken, and when she does she will shake the world. The Japanese are practically the equals of any other class of men with whom they come into contact, yet because they save and work, want to get on, build their homes and have their families, they are called a menace to Anglo-Saxon superiority.

* * * * * *

The time is past when you can maintain the world's peace by insulting discriminations against the yellow men of Asia. Henceforth it is to be brotherhood or war, and when that war comes there will be dead whites as well as dead yellow men on the field of battle.

COMPILED BY MADELINE G. ALLISON

MUSIC AND ART

WILL MARION COOK, the composer, has returned from abroad and is organizing a new company to play in England.

¶ At the Town Hall, New York City, a concert has been given for the Washington Conservatory of Music. Kamba Simango, of Portuguese Africa; Miss Kathleen Easmon, of Sierra Leone, and the Hampton Quartette were among those who took part.

¶ The sculptor, George J. Barnard, whose statue of Lincoln caused so much discussion, is to put Charles S. Gilpin, the actor, in a group which he is planning.

¶ The Mu-So-Lit Club of Washington with 200 members has just moved into a new $25,000 home on R Street.

¶ Noble Johnson, the colored screen actor, appears as Conquest in "The Four Horsemen of the Apocolypse", the picturization of the well known novel.

¶ The Clef Club of New York City has purchased two houses in West 53d Street as a home. The body is 11 years old and has 280 musicians and entertainers. It was founded by the late James Europe.

¶ A sextette of six voices from three colored protestant churches of French Lick and West Baden, Indiana, sang in the white Catholic Church of West Baden on Good Friday.

¶ Mrs. E. A. Hackley, with a community chorus of 60 has given a folk song festival at Monrovia, California. The singing was pronounced "one of the finest things ever heard."

¶ Miss Marion Anderson has appeared at Carnegie Music Hall, Duquesne, Pa., and in the Chamber of Commerce, Columbus, Ohio.

¶ Negro music has been played in concerts at Cooper Union, The Town Hall and Aeolian Hall, New York City. Richard Hale sang a group of Negro spirituals, and Burleigh songs were sung by the Schumann Club.

¶ John Powell had seven recalls at a concert by the New York Symphony Orchestra when he played his "Negro Rhapsody."

¶ Roland W. Hayes, now in London, sang before the King and Queen of England at Buckingham Palace, April 23.

¶ The G Clef Club has been organized in Dallas, Texas, by Lincolnia Haynes Morgan, Supervisor of Music in the public schools. The objects of the club are to assist worthy music students and to raise the music standard of the community.

¶ James Allen Mundy has established an opera school in Chicago. "Martha" will be presented in May. Mary E. Jones and Lillian Hawkins Jones will be the soprano and contralto soloists.

SOCIAL PROGRESS

AFTER an investigation of alleged discrimination against colored people in the Harlem Hospital, New York City, David Hirshfield announced that as Negroes formed 46 per cent of the patients they should have representation on the board of management.

¶ A colored social organization of Springfield, Mass., has installed a soda fountain beginning with a capital of $500. J. J. Carter is president.

¶ Richard Anderson, who, for 45 years has been in the employ of the District of Columbia Government, has been honorably discharged and placed on the retired list. For nearly 50 years Anderson has driven the Police Court van.

¶ Mrs. Elizabeth Milbank Anderson, who recently died in Greenwich, Conn., has left a foundation with $10,000,000, called the Milbank Memorial Fund. Mrs. Anderson has been interested in the affairs of China and of Belgium and in Negro schools in the United States.

¶ National Negro Health Week, beginning April 3, was widely observed throughout the United States.

¶ James Cross, Negro porter of the Winter Garden Drug Store, New York City, at the risk of his own life, tried to save William Matthews, a white clerk, from burning. He carried him along the ledge of the building to an adjoining window. Matthews finally died of his wounds in the City Hospital.

¶ For the first time in history a colored man, in the person of Dr. W. G. Alexander, occupied the chair of the Speaker in the New Jersey House of Assembly.

¶ A committee of the Board of Aldermen has recommended to the Army Board a new armory for the 15th Infantry of New York City, to be located on Seventh Avenue between 147th and 148th Streets. It will be a two-story concrete building and may have public baths.

¶ New colored theatres are planned in Dayton, and Cincinnati, Ohio.

¶ The Wabash Avenue Department, which is the colored Y. M. C. A. of Chicago, reported for 1920 a total attendance at the building of 123,269 persons; 78,450 restaurant meals were served; there was a total dormitory attendance of 54,017; 1,251 applications for employment were received and 928 positions filled. The total income of the Branch was $61,018, of which $7,662 came from membership fees; $30,307 from the restaurant, and $8,222 from subscriptions. The executive secretary is George R. Arthur.

¶ In the Southeastern Intercollegiate Athletic Association the results have been as follows: Atlanta University has defeated Clark, Morehouse twice, Tuskegee and Knoxville. Morehouse has defeated Clark and Knoxville. Morris Brown has defeated Atlanta University and Tuskegee. Tuskegee has defeated Morris Brown.

¶ The endowment bureau of the G. U. O. of Odd Fellows of Louisiana collected $35,599 for the three months ending January 31, 1921. It paid out $19,725 in claims. It has a total balance on hand of $97,071.

¶ The Public Athletic League of Maryland held its annual games for colored public school children. 4,000 pupils and 10,000 spectators were present in the seven different county meetings.

¶ In the Gold Coast Council, native chiefs and leaders selected by the British have attacked the West African National Congress. As a result the colonial office has refused to consider the petition of the Congress on the ground that the Congress is not representative.

¶ The National Race Congress held a reconstruction session in Washington. This is its sixth annual meeting.

POLITICS

A COMMITTEE on elections of the Massachusetts House of Representatives have refused to seat Matthew W. Bullock and Andrew J. Lattimore, the colored contestants for seats.

¶ The Asbury Equal Rights bill to prevent discrimination against Negroes in places of public accommodation passed the lower House of the Pennsylvania Legislature by a vote of 139 to 47. It was, however, defeated in the Senate when a committee, by a large vote, refused to report it to the body, and the body refused to take it up against the committee's recommendation.

¶ The State of North Carolina appropriated $400,000 for building Negro schoolhouses during the next two years, together with $105,000 for maintenance and $15,000 for teacher training.

¶ The North Carolina General Assembly at its recent session provided for a Division of Negro Education with a director to give close supervision to the Negro schools of the state.

¶ The Division of Negro Economics, United States Department of Labor, has been abolished. Phil H. Brown, a colored man of Kentucky, has been appointed Commissioner of Conciliation in the Department.

¶ E. T. Nottage, a colored man, has been elected Alderman in the Sixth Ward of Palatka, Florida. This makes two colored men on the Board.

¶ The State Constitutional Convention of Louisiana, 23 years ago, refused to hear any Negroes. The Constitutional Convention now in session at Baton Rouge have just received a Negro delegation with Bishop Robert E. Jones as chairman. They asked for a suffrage plank without discrimination against Negroes and protested against the present total disfranchisement of 700,000 colored men.

¶ The Legislature of Oklahoma has appropriated $104,500 for Langston University; $59,337 for the Negro orphanage at Taft; $17,070 for the Negro Boy's Training School at McAllister; $55,000 for the Negro Tu-

bercular Sanitarium at Boley; and $9,000 for the Negro Girl's School at Taft. The Legislature also amended the law so as to deal less unfairly with the separate schools and voted an emergency fund for the relief of those schools which were about to close. Unfortunately the fair election law failed in passage which leaves large numbers of Negroes liable to disfranchisement by action of the administrative officers.

¶ A jury of Negro women has tried a case in Indianapolis where a colored man was suing two white persons. A verdict was read in favor of the defendants in 12 minutes.

¶ The Legislature of Tennessee has appropriated $50,000 for a home for delinquent Negro girls.

¶ William Monroe Trotter has addressed the Legislature of the State of Nebraska.

¶ Sylvester Reed, a prominent Negro farmer of Meridian, Oklahoma, on recount of the ballots, has been found to be elected County Commissioner of Logan County. The original returns gave the seat to a white Democrat by a majority of 2 votes.

¶ The President of Liberia has made a state visit upon President Harding at the White House, and President Harding has formally returned the call at the Liberian Legation, R Street, Washington. President Wilson did not call upon President King.

THE GHETTO

AT the Imperial conference of the British Empire the British West Indies will not be represented unless the dominions consent, which seems unlikely.

¶ Attempts are being made in the South to punish lynchers. 15 white men were indicted at Houston, Virginia; 9 at Camilla, Georgia, and 11 at Birmingham, Alabama. No convictions have been obtained yet.

¶ Rev. F. N. Fitzpatrick was ordered out of the Carnegie Library of Oklahoma City, Oklahoma. He refused to leave and was escorted out by 5 policemen. No charges were filed but he was threatened with arrest if he returned. He returned but was unmolested.

¶ Tony Williams, a colored man at Rodessa, Louisiana, held a mob at bay until he had used up his ammunition and then killed himself. His body was scarred from mistreatment and his crime was trying to leave a farm while he was in debt.

¶ It is reported from Lulu, Mississippi, that a colored teacher, Henry Holmes, has been driven away by the whites because he expelled a 17 year old girl, Hattie Morris. The girl was the mistress of the son of a white planter.

¶ The Supreme Court of the District of Columbia has upheld the $500 damages each given to William Waller and Fred Brooks, colored men who were "Jim Crowed" on the electric railroad between Baltimore and Washington.

¶ Orval Craig, a colored man has been given a verdict of $1,000 and costs against Charles Fife, a white man, for alienation of his wife's affections at Hutchinson, Kansas.

¶ When Percy Mangham, a colored man, was declared not guilty of murder in the Superior Court of Savannah, Georgia, his colored friends were so astonished that they burst into cheers; the judge ordered over one hundred of them arrested for contempt.

¶ When a jury at Frederick, Md., acquitted Charles H. Dorsey, a colored man, of criminal assault upon a white woman, members of her family attacked him in the court room.

¶ *The World Tomorrow*, a magazine edited by Norman Thomas, has been published at 118 East 28th Street, New York. The owners of the building asked it to sign a lease which forbade the employment of any Negro in the building. The magazine, which employs a competent colored stenographer, refused to sign such a lease and is moving to 108 Lexington Avenue.

¶ There have been the following lynchings since our last record:

Langford, Miss., April 4, Sandy Thompson; murder.

Rankin County, Miss., April 9, Rachel Moore; mother-in-law of Sandy Thompson.

Lauderdale, Miss., April 15, George Marshall; threatening white men.

Pearl River County, Miss., April 25, unknown Negro; assaulting a woman.

Picayune, Miss., April 26, unknown Negro; assaulting a woman.

Bowling Green, Mo., April 29, Roy Hammonds; attempted assault on a white girl.

EDUCATION

A COLORED woman will probably be appointed to the Wilmington, Delaware School Board which in the future will consist of seven members. Mrs. Dunbar-Nelson is mentioned for the place.

¶ During the week of May 9 to 15 the Alpha Phi Alpha Fraternity held a series of country-wide meetings on "Go to High School; Go to College."

¶ At the 64th meeting of the John F. Slater Fund in December, 1919, a total income during the preceding year of $98,742 was reported. At the April, 1920, meeting, appropriations were made as follows: $22,000 to county training schools; $10,000 to Hampton and Tuskegee; $11,400 to private colored schools; $18,200 to colored colleges.

¶ In the 107 county training schools helped by the Slater Fund there are 624 teachers and 29,275 pupils, of which 1,649 are in high school grades. These classes receive $390,223 from public tax funds, $53,394 from the Slater Fund and $36,014 from the General Education Board.

¶ The State University of Florida has opened its correspondence courses to Negroes.

¶ In joint debates Atlanta University and Virginia Union University have beaten Howard while Howard has beaten Lincoln.

¶ Dr. E. B. Evans, the veterinarian of Prairie View State College, has been elected to the Phi Kappa Phi Fraternity, an honorary society of the State College of Iowa. He ranked second in his class, having an average of 93.7 per cent during 4 years work.

¶ Movement for a new gymnasium for Storer College, West Virginia, has been started and $2,736 already subscribed.

¶ The annual Founder's Day exercises were held at Tuskegee in April. Dr. Ashby Jones, a white preacher of Atlanta, delivered the annual address. A new dormitory for girls and 5 new trades buildings were dedicated.

¶ The A. M. A. League has been formed under Secretary H. H. Dunn to unite into one organization the graduates of all schools founded by the American Missionary Association.

¶ The 50th anniversary celebration of the Dunbar High School of Washington, D. C., formerly known as the M Street High School, has been held. The celebration covered three days and among the speakers were Roscoe Conkling Bruce, Dr. Abrams Simons, Honorable S. D. Fess, Professor Kelly Miller, Dr. Frank W. Ballou and Mrs. Coralie Franklin Cook. Numbers of the graduates spoke, and an operetta and recital were given. There was an exhibition of painting and sculpture by colored art students during the celebration.

¶ We have received the following letters. We await a reply from Miss Des Mukes.

19 Greenwich Park, Boston, Mass.
April 2, 1921.

Dr. W. E. B. DuBois,
Editor of the CRISIS,
New York, N. Y.

Dear Sir:

Will you kindly insert in your educational column an announcement of the fact that Miss Joberta Des Mukes, (Delta Sigma Theta), a graduate of Howard University, class 1919, has been studying Literature in the Harvard Radcliffe Graduate School and has been admitted to the Phi Beta Kappa Society—an honor seldom granted a colored student.

I am a constant reader of The CRISIS and while I have never sent records to your Educational Column I think the above announcement of the recent honor bestowed upon me may serve as encouragement to the other thousands of colored college women the country over.

I am to receive my Master's Degree in June and hope to dedicate myself to my race.

Respectfully yours,
Home Address JOBERTA DESMUKES,
507 Tea St., N. W.,
Washington, D. C.

Radcliffe College
Cambridge, Massachusetts
May 11, 1921.

The Editor of the CRISIS:

Dear Sir:—

I note in your May issue, on page 30, the statement that Miss Joberta DesMukes has been admitted to the Phi Beta Kappa Society at the Harvard and Radcliffe graduate school. Miss Des Mukes attended courses at Radcliffe College this year for only three months. She left us in January, without having taken any examinations to give her a record for work at Radcliffe. You will see by this statement that it is entirely impossible that she should have been admitted to the Phi Beta Kappa Society. Will you please see that this mistake is rectified in your next issue?

Sincerely yours,
CHRISTINA H. BADER,
Acting Dean.

NATIONAL URBAN LEAGUE

WILLIAM A. LEE, JR., Executive Secretary of the Urban League of Cambridge, has been made a member of the Cambridge Council of Boy Scouts and is thereby securing official recognition for the colored boys of Cambridge, Mass.

¶ At the request of the Missouri State Commissioner of Labor, George W. Bucker, Executive Secretary of the St. Louis Urban League, recently directed a preliminary employment survey of the St. Louis Industrial District; the State Department of Labor subsequently based its work with Negro labor on his report.

COLORED GIRLS IN A DOLL WIG FACTORY, BOSTON

¶ Miss Anna Holbrook, placed by the Urban League with the Children's Aid Society at Buffalo, is developing the League's program in connection with the activities of an interracial committee with which she is working. This committee has secured quarters for the Big Brother Association of unemployed men. The city appropriated $1,500 to relieve the immediate needs of unemployed colored persons.

¶ The School of Economics at Pittsburgh University has offered to remit tuition for two students selected by the League, provided the League establishes at the School two social service fellowships of $500 each. The Pittsburgh Urban League will supply one of these and the National organization the other. This increases the Urban League fellowships available for 1921-1922 to seven.

¶ At this writing the Chicago Urban League has secured $6,000 in its drive for $10,000 from colored people, towards its 1921 budget of $30,000.

¶ Despite the current industrial depression, A. L. Manly, of the Philadelphia Armstrong Association (affiliated with the League), during March, secured contracts aggregating $20,000 for Negro contractors.

INDUSTRY

NEGRO laborers in the freight station of the Atlantic Coastline Railway, Tampa, Fla., to the number of 60, have struck against a wage reduction of 22 per cent. They say that they cannot live and support families on $16.30 a week.

¶ The Modern Savings and Trust Company has been opened by colored men in Pittsburgh with a capital of $125,000. J. L. Phillips is president.

¶ Contracts are being made for the construction of a colored tuberculosis sanitarium in Carroll County, Maryland. The state has appropriated $160,000 for the work.

¶ The Association of Trade and Commerce of New York City, organized by colored business men, has bought a home on Seventh Avenue. John E. Nail is president.

¶ Much demonstration work is being done by the state of Alabama among Negroes. At Gallion, Alabama, 15 colored boys have bank accounts aggregating $648, and 22 girls have accounts amounting to $363.

¶ The United States Department of Agriculture has issued a moving picture in two reels under the title "Helping Negroes to

Become Better Farmers". The leading character is Rube Collins, a colored farmer.

¶ The Adelphi Building Loan and Savings Company has opened offices in Columbus, Ohio.

¶ The Young Men's Progressive Association of Danville, Virginia, has opened a bakery, ice cream factory and confectionery store.

¶ The reports of the census of 1920 are gradually showing that the South has lost about 500,000 Negroes in the last 4 years. Alabama alone has lost about one-third of its working population. New York has 153,088 Negroes, an increase of 66 9-10 percent during the decade, and is the largest colored city in the Western world. The only cities to compare with it are Cairo and Alexandria in Egypt, and Johannesburg in South Africa. Negroes in St. Louis increased 58.3 percent; Cincinnati, 50.9 percent; Dayton, 86.5 percent; Boston, 20.6 percent.

¶ It is reported that Negro National Banks have received charters in Chicago and in the colored town of Boley, Oklahoma.

THE CHURCH

THE Board of Foreign Missions of the M. E. Church has bought 8,000 acres of farm land in Portuguese West Africa for a demonstration farm and trade school. This brings the total acreage owned by the Methodists in Africa up to 25,000 acres at nine different points.

¶ St. Jude's Episcopal Church, 19 West 99th Street, has been opened. It cost $150,000. The Rev. F. Howard is rector. The new building is granite, 5 stories high with a chapel, guild meeting rooms, kitchen and parlor. On the third floor will be a gymnasium and baths. On the fourth floor there is a day nursery with outdoor balconies, and on the top floor, living rooms for the minister. The basement is to have a vocational training school.

¶ At St. Luke's Episcopal Church, New Haven, Conn., the Easter offering amounted to $2,400.

¶ The Fifth Ecumenical Conference will be held in London, September 6-16 and will consist of 550 Methodist delegates. The M. E. Church will have 160 delegates, the M. E. Church, South, 80; the A. M. E. Church, 22; the A. M. E. Zion, 18, the C. M. E., 10.

¶ Rev. Charles A. Tindley, of the East Calvary M. E. Church, Philadelphia, has celebrated his 20th anniversary of his pastorage. Eight hundred persons were present and gifts of nearly $600 were made.

¶ Bishop J. H. Jones has published a report of the rally for Wilberforce University which was held last year. The net receipts were $51,999. Pledges to the amount of $29,000 additional have not yet been collected From the money collected the debt of Wilberforce University amounting to $29,000 was paid and the debt of Payne Theological Seminary amounting to $3,000 was paid. $14,000 was set aside for building funds.

¶ The C. M. E. St. Paul Church of Chicago has in the last three years paid all but $1,000 of a debt of $27,500.

PERSONAL

MRS. ELIZABETH CRAIG, a colored woman, has bought two seven-story elevator apartment houses on Fifth Avenue at 129th Street. The price is said to be $300,000.

¶ The Mayor of Philadelphia has appointed Dr. R. R. Wright as chief investigator in the new constructive Social Service Bureau. The salary is $1,400 a year. Dr. Wright will continue his work as editor of the Christian Recorder.

¶ George Quinn, an 8-year-old white boy was drowned in North River, New York, after an unidentified Negro had jumped into the river and with desperate efforts brought the body to land. The child could not be revived.

¶ Mr. Byrd Prillerman, formerly president of Institute, West Virginia, is now superintendent of the work among Negroes for the West Virginia Sunday School Association.

¶ King G. Ganaway, a Chicago butler, has won first prize over 900 competitors at the John Wanamaker Exhibition, Philadelphia. His photograph was "The Spirit of Transportation." Another picture of his received honorable mention.

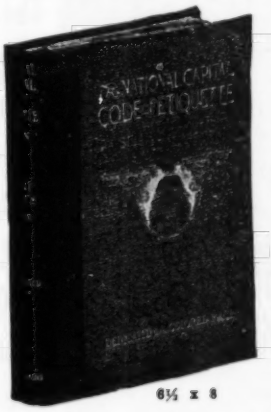
¶ Edward H. Wright, a colored lawyer employed by the city of Chicago, received $30,612 in fees for his work last year.

¶ Dr. W. S. Grant, a colored man, has been made an interne at the county hospital of Chicago, the largest institution of its kind in America. He stood second among 200 applicants. Dr. Grant is a graduate of Fisk and Northwestern.

(*Continued on page* 87)

NATIONAL CAPITAL CODE OF ETIQUETTE

Combined with SHORT STORIES FOR COLORED PEOPLE



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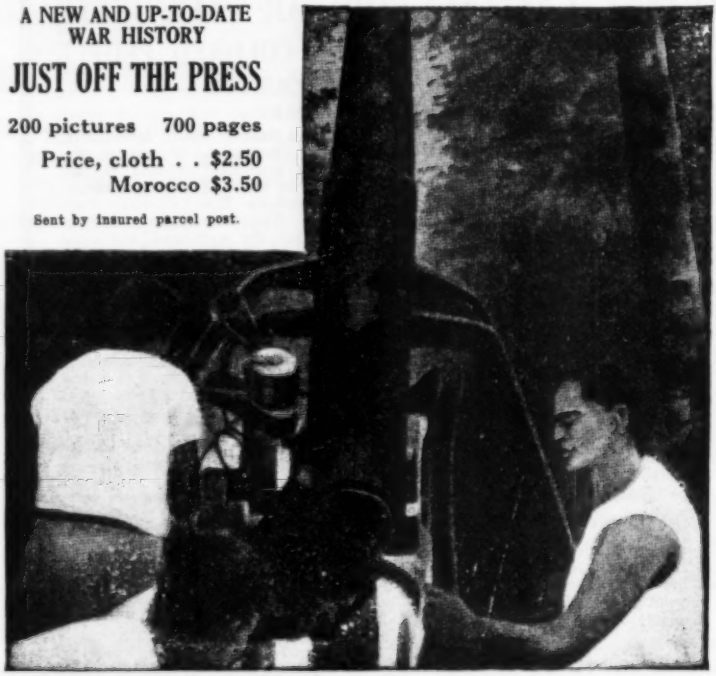

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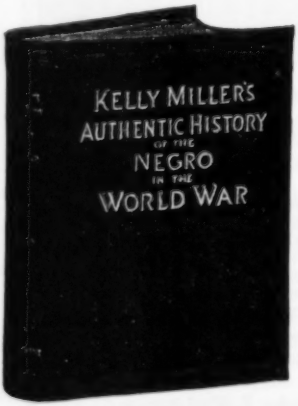

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¶ Maggie Ross, a white woman of North Carolina, left an estate worth $100,000 to Mr. and Mrs. Robert Ross and their daughter, who are colored. Efforts to break the will in the courts have so far failed.

¶ Marion Gaines, a colored Creek Indian has won title to 85 acres of land in the heart of the new oil fields of Love County, Oklahoma, and has claims to another 50 acre piece. One lease on the land has been sold for $600,000.

¶ A. T. Price, the leading colored undertaker of Richmond, Virginia, is dead. A telegram announcing this fact was sent to John Mitchell, Jr., editor of the Richmond Planet, who was at Washington, D. C. The telegram got mixed and when Mr. Mitchell arrived at Richmond he found that he had been reported dead and his casket was awaiting him.

¶ Colonel James H. Young, a widely known colored man in North Carolina, who was Colonel of the Third North Carolina Regiment in the Spanish-American war, is dead.

¶ Samuel Davis, of Aflex, Kentucky, died July 12, 1920, in an attempt to rescue a young girl from drowning. A bronze medal and pension have been given to his widow by the Carnegie Hero Fund Commission.

¶ J. H. C. Butler, principal of the West Broad colored school of Savannah is dead. White officials and principals in a memorial testified to his "solid worth and valuable service."

These items are culled from letters and clippings. Every effort is made to insure their accuracy, but mistakes sometimes occur. We are glad to correct essential errors.

(*Concluded from page* 72)

bers of scientific contributions at various meetings, has been chairman of important committees and a teacher in dental schools.

During all this work which has raised him high in his profession he has kept in touch with movements in the colored world, being a former member of Niagara Movement and now a Director of the N. A. A. C. P. Recently in Chicago his colored fellow citizens came together and as a testimonial to his life work arranged for him one of the most successful and striking banquets that has been held in colored America. Dr. Bentley was born in Cincinnati and is married to Florence Lewis Bentley, who was known in the literary world of Philadelphia before she went to Chicago.

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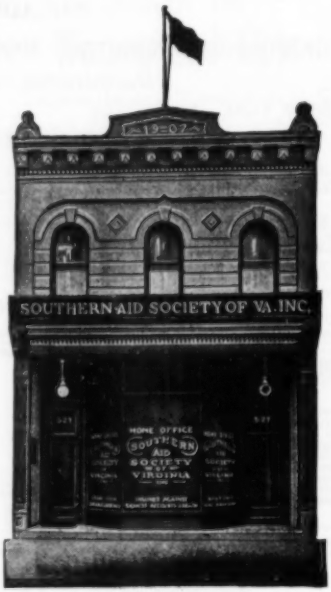

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